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## Preface

The aim of the 7<sup>th</sup> **International e-Conference on Studies in Humanities and Social Sciences (7IeCSHSS)** was to bring together scholars, administrators and students from different countries, and to discuss theoretical and practical issues in different areas of Humanities and Social Sciences. The e-Conference was organized as a kind of a *multi-disciplinary forum* which provided the appropriate opportunities for *inter-disciplinary communications*.

The areas of study covered by the e-Conference were the following: Philosophy, Anthropology, Psychology, Science of Education, History, Linguistics, Arts, Sociology, Political Science, Law, and Economics.

The e-Conference was organized in cooperation with the COAS Partner Institutions: South-West University “Neofit Rilski”, Faculty of Philosophy, Blagoevgrad, BULGARIA, University of Ruse “Angel Kanchev”, Faculty of Business and Management, Ruse, BULGARIA, and Albanian University, Tirana, ALBANIA.

The e-Conference was organized exclusively as an online conference, and the English was the only language of the conference.

Two phases of the e-Conference realization was applied.

The first phase was realized as the **e-Pre-Conference Discussion** (from 24 to 27 June 2021), and this phase was followed by the posting at the COAS website different textual forms sent by the e-Conference participants, such as discussions, analyses, critics, comments, suggestions, proposals, etc., regarding exposed abstracts.

The second phase was the **e-Conference Discussion**, and it was realized at the e-Conference Day (28 June 2021), from 00 to 24 (GMT+01:00). This discussion was realized in the same way as the e-Pre-Conference discussion, regarding the full texts exposed at the COAS website.

All submitted abstracts/full texts went through two reviewing processes: (1) double-blind (at least two reviewers), and (2) non-blind (two members of the Scientific Committee). Thus, final decision for the presenting and publishing depended of these two kinds of reviews, in order to be accepted for presentation at the conference and to be published in the e-Conference Proceedings.

The Conference Proceedings will be submitted for indexing in different international databases.

Finally, we would like to thanks to all participants of the e-Conference, as well as to all reviewers and editors, for their efforts, which enable that the e-Conference was productive experience.

We are looking forward to the **8<sup>th</sup> International e-Conference on Studies in Humanities and Social Sciences (8IeCSHSS)** that will be held on 28 June 2022, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

Scientific Committee





## Professional Vocabulary Awareness Within PR Specialist's Personality Development

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### *Abstract*

The article deals with the concept of language personality of public relations (PR) undergraduates as well as the process of its terminological awareness, being part of general linguistic competence. This issue is regarded as one of the most important ones, however it has not been in the focus of linguistic attention. The concept in question is based on the anthropocentric approach to modern linguistic research. The study of the undergraduates' linguistic personality development reflects individual characteristics as well as the professional orientation of the second language thus encompassing a wide range of issues. Within the scope of cognitive linguistics concepts identification that represent the mental space of the language personality of the undergraduates reveal the essence of the phenomenon and stages of its development. The findings testify to the maxim that thought can be understood through language. At the present stage the development of linguistic personality is fostered by the advances of e-learning. The authors come to the conclusion that PR undergraduates should be taught the terminology constituent of the professional language to be successful in the acts of professional communication.

**Keywords:** language personality, public relations, PR undergraduates, professional vocabulary, terminology.

### 1. Introduction

The linguistic personality of a PR specialist is a new phenomenon, which emerged in the late 20<sup>th</sup> and early 21<sup>st</sup> centuries in the globalizing world. Insofar it has not acquired a proper comprehensive linguistic analysis. The topicality of the study of the PR specialist's linguistic personality development is determined by the objective needs of society of the present day. The PR linguistic personality is revealed primarily in the texts of PR discourse, mainly in press releases of international companies. The study of language personality of PR undergraduates is shaped by all the aspects of second language study, reflecting not only the language per se, but the professional sphere of its usage, which in the academic environment is formed by means of professionally-oriented texts. The tone of the language used in professional PR discourse is formally polite, business like, calm and official at the same time. It demonstrates a new democratic

style of communication, as well as new models of corporate behaviour and public-organisation relations.

- The linguistic personality of PR undergraduates is a new field of study.
- Its development needs a study of best samples of PR language personalities.
- Professional vocabulary is one of the aspects of PR specialist's personality.
- PR linguistic personality is made up of linguistics and professional factors.

According to Anna Wierzbicka we can “reach the person's mentality through words” (Wierzbicka, 1997). It means that the sense is created by means of a symbol (a sign, an image or a word) which is perceived by people. Following the statement, we infer that it is by studying the key concepts and linguistic units of linguistics personality we can reach the essence of this phenomenon. Scholars single out different types of linguistics personality depending on the types of texts that they analyse, reproduce and produce. Plunging in the professionally-oriented linguistic units the individuals acquire part of a different culture. A rounded up professional linguistic personality is able to produce the professional texts in another language. H. G. Widdowson underlined the importance of secondary culture within the scope of professional vocabulary acquisition (Widdowson, 1990).

Linguistic personality is a language personality, or a communicative personality, which is regarded as a generalized way, media, cultural-linguistic and communicative-pragmatic values, knowledge, attitudes, and behavioral responses. In this paper all these terms are used interchangeably, indicating that a personality is the one who is linguistically identified as a communicative personality, who is able to acquire values, cognitive and behavioral plans of this concept. What should also be pointed out, the language personality is formed by means of acquisition of non-equivalent vocabulary of the profession and culture of another language. Non-equivalent vocabulary does not only deal with the words of the source-language, which do not have the corresponding lexical units in the target language vocabulary, but also the professional specific vocabulary.

Initially it is important to identify the material which allows to single out key words and expressions, as well as the concepts forming the linguistic personality of public relations undergraduates, that can be taught with the help of different educational methods and approaches (Vishnyakova et al., 2020a; Vishnyakova et al., 2020a; Minyar-Beloroucheva et al., 2021).

The analysis of the structure of a language personality of a PR councilor as well as the stages of its development allows to create an image of PR experts who play an important role in the present globalizing world.

## 2. Methods and methodology

Methodology of the investigation determines the methods of present research. For the first time the professional PR speech in terms of linguistic personality reflection has been analyzed. The methods chosen of the PR specialist's linguistic personality study to make PR undergraduates be aware of the particularities of the phenomenon include analysis and synthesis, the method the philological analysis of PR texts as well as the method of generalization and results' interpretation. The investigation presupposes the study of linguistic and extralinguistic factors reflecting the essence of PR language personality. A complex approach to the PR texts study makes use of the extralinguistic factors, influencing their creation.

### 3. The purpose of the study

The purpose of the study includes the investigation of the best examples of PR linguistic personalities expressed in PR press releases to be models of best communicative practices for PR undergraduates to follow. The advances of e-learning and new technological developments allow future PR experts to find best PR linguistic personality patterns for self-education.

### 4. Literature overview

In their attempt to identify mainstream linguistic identity at a multicultural level scientists have seen it necessary to create a second language personality (L2 personality) based on the concept of a native language personality. In the most general form, the second language personality is defined as the ability of an undergraduate to communicate in a second language at the intercultural level, which is understood as adequate communication with representatives of other cultures. According to Yu. N. Karaulov the L2 personality is defined as a set of abilities to carry out foreign language text activity at three levels: verbal-semantic (the ability to perceive the meaning of words and their compounds), thesaurus (understanding of the concept of the text, the perception of generalized concepts, large concepts, ideas) and motivational (understanding the intention of the sender of the text, determining the reason and purpose of the utterance) (Karaulov, 1987: 52). This classification presupposes the study of all the three levels of linguistic analysis of the PR text in the foreign language aimed at education of PR undergraduates.

Within the linguodidactic approach to professional PR language acquisition (Minyar-Beloroucheva et al., 2020) it is necessary to note, that an individual's ability to intercultural communication is composed of mastery of verbal and semantic codes of the studied language. It includes the formation of L2 consciousness, which is directly associated with the associative-verbal network and global conceptual worldview, a system of presuppositions and implications of personality, correlated with the unspoken background of assumptions and practices (Galskova, Gez, 2004), including the digital environment (Lanning et al., 2018; Ryan & Pennebaker, 2017; Chukov & Petkova, 2019), which reveals the linguistic personality of a PR expert and allows PR undergraduates to study and analyze a new social reality and the audience's needs.

Another researcher considers that a fully formed secondary linguistic personality has the whole set of fragments of the secondary linguistic and conceptual worldviews. The first one is considered by researchers as thesaurus-1 – language consciousness, which is directly connected with the associative-verbal network of language. The conceptual view of the world is understood as a thesaurus-2 – that is a system of presuppositions and implications of the individual, correlated with the background of unspoken assumptions and practices (Khaleeva, 1989: 202). The components of the linguistic worldview are the units of the verbal-semantic level of the word and phrases. The components of the conceptual worldview are the linguocognitive models of words, the most generalized, schematized representations of the conceptual basis of meaning, highlighting the most important, key points in the meaning (Belyaevskaya, 1991: 83-84). Thus, for the study of PR texts, it is necessary to bear in mind the study of the key-words and phrases with regard to the verbal representations of the key mental concepts of the studied texts.

One more vision is provided by a scholar who suggests exploring the theoretical foundations of teaching culture in foreign language speech communication. The researcher takes the L2 personality as a system of education that has as its basis in the socio-psychological personality of man in general and is taken from the perspective of teaching culture in a foreign language speech communication, characterized by the presence of language consciousness, cognitive consciousness, and moral consciousness (Khitrik, 2001; Ryan & Schwartz, 2021). From can be draw from this vision is the development of L2 personality within PR undergraduates

should be based on the formation of different types of awareness, including the professional PR vocabulary, the formation of key concepts concerning the professional needs and the demand of society as well as the awareness of specialized code of conduct at the workplace. Thus, that is the culture and the practical sphere that define the language personality to a great extent (Ilyasova, 2018; Antolová, 2019).

Another scholar regards the concept of L2 personality as one of the most significant and fundamental properties in the modern theory and methodology of teaching foreign languages. However, its interpretation, theoretical research and practical implementation are subject to constant development and change. The transformation of this concept is explained by changes in society around us, in the requirements that society imposes on the system of teaching foreign languages at every stage of its development (Khalyapina, 2006: 101).

The implementation of various approaches to foreign language teaching to PR undergraduates it is possible to transform the concept of L2 personality development from different aspects. For examples, L2 personality can be viewed as a cultural or historical object with a global thinking. Moreover, L2 personality has undergone secondary culture socialization, and is ready for intercultural communication by means of the formation of a cultural and professional minimum as a certain set of knowledge and actions that correspond to the cultural-specific and linguistic norms of PR discourse. Professional PR communication is important for intercultural business communication; thus, a multicultural language personality is endowed with a set of competencies that allow PR undergraduates to navigate in the conceptual spheres of universal, socio-cultural and professional types, ready and capable of active positive professional communication within the professional domain.

## 5. Results and discussion

### 5.1 *Key-notions of L2 personality and professional PR language personality*

PR L2 personality is a phenomenon of the educational culture. To be able to imitate the real PR linguistic personalities it is necessary to analyze in detail the particularity of the original language of PR discourse texts. For this purpose, it is necessary to consider the relationship of PR undergraduates to PR linguistic personalities to take their verbal performances as a model to follow. PR undergraduates should be aware that a PR language personality is understood as an expert who perceives and accepts culture and profession, who explains and assimilates it through language, that is, interacts with the world around them. The bilingual linguistic personality of PR undergraduates is recognized as a secondary linguistic personality, since they manifest their linguistic creativity in the paradigm of two languages – native and international. It is characterized by linguocreativeness, which is understood as a creative, culturally determined process of creating non-trivial texts that affect recipients by their structure, semantic content, the peculiarity of sign coding of meaning, imaginative and cognitive (educational) potential.

### 5.2 *Target concept of PR discourse to develop a language personality*

To begin with, it is necessary to remind that public relations being a multifaceted discipline embrace all the spheres of human activities: politics, medicine, international relations, advertising, education, Mass Media and many other spheres. The creation of worldview of PR experts deals with specific and general concept representation in the native and secondary languages. Dealing with L2 PR personality we shall speak of the professionally loaded language personality. It is explained by the changing nature of key ideas and their conceptual representations in society.

Press releases are important illustrations of professional PR discourse texts, as they reveal the most important PR ideas in a concise form. Along with the changing social needs and professional intentions the change of key concepts and ideas is to be defined. Press-releases reflect all means of linguistic expressions of key notions at the present time. PR undergraduates develop their vision of the world within the boundaries of the ideology fixed in concepts verbalized in PR texts. Language units are semiotic signs that reflect the personality of a PR undergraduate at the linguocognitive, linguocultural, and pragmatic (discursive) levels. By means of the native language, PR undergraduates cognitively learn, describe, evaluate, and transform the reality surrounding them; as a linguocreative linguistic personality with the special worldview, in which spiritual and utilitarian values are stored, represented through anthroponymic knowledge, which remained lacunar for linguists in terms of holistic analysis.

### *5.3 Professional Ethics of PR specialists*

Working in the professional sphere of public relations presupposes apart from professional knowledge of the chosen field and the specialty also the knowledge of ethical principles of professional behavior and ad hoc decision making. The development of PR linguistic personality includes the pragmatic aspect which consists of aims, motives and intentions connected with the communicative and professional activities. For the purpose of guiding and regulating professional conduct of PR councilors there exist various international PR organizations, holding conferences, issuing codes of conducts and producing declarations. As an example we regard the Chartered Institute of Public Relations (CIPR) Code of Conduct. All PR organizations and private agents, members of the CIPR are bound by the Code of Conduct, commitment to which they have to review annually. The principles include a series of statements and principles guiding the PR experts in their professional activity with their efforts to:

- maintain the highest standards of professional endeavor, integrity, confidentiality, financial propriety and personal conduct;
- deal honestly and fairly in business with employers, employees, clients, fellow professionals, other professions and the public;
- respect, in their dealings with other people, the legal and regulatory frameworks and codes of all countries where they practice;
- uphold the reputation of, and do nothing that would bring into disrepute, the public relations profession or the Chartered Institute of Public Relations;
- respect and abide by this Code and related Notes of Guidance issued by the Chartered Institute of Public Relations and ensure that others who are accountable to them (e.g. subordinates and sub-contractors) do the same;
- encourage professional training and development among members of the profession in order to raise and maintain professional standards generally (CIPR, URL).

The CIPR also provides examples of correct professional conduct within the PR sphere, including examples of honestly, confidentiality and skillful conflict of interests' resolution. To be successful in the professional career PR experts should be knowledgeable in the field of the specialty as well as linguistic aspect of communication, including professional vocabulary awareness, rules and expressions of politeness as well as techniques used for creative text writing directed at big audiences.

Such companies as the British Petroleum company (BP) and the is the Mexican multinational building materials company CEMEX, headquartered in San Pedro have shown common aims to take care of the environment. Within ethic principles PR experts express their

concern about the climate change and the environment protection. The press releases speak about the ideas out loud:

*About BP*

*BP's purpose is to reimagine energy for people and our planet. It has set out an ambition to be a net zero company by 2050, or sooner and help the world get to net zero, and a strategy for delivering on that ambition. Partnering with countries, cities and corporations to provide innovative energy, mobility and decarbonization solutions as they shape their paths to net zero is a core part of this strategy. For more information visit [bp.com](https://www.bp.com).*

*About CEMEX*

*CEMEX is a global building materials company that provides high-quality products and reliable services. CEMEX has a rich history of improving the well-being of those it serves through innovative building solutions, efficiency advancements, and efforts to promote a sustainable future. For more information, please visit: [www.cemex.com](https://www.cemex.com). (BP, URL).*

Such words and phrases as “reimagine energy”, “for people and our planet”, “to set out an ambition”, “a net zero company”, “deliver on the ambition”, “reliable services”, “the well-being of those it serves”, “efforts to promote a sustainable future” point at the major concern of the companies in question. The PR texts show, the companies seek to bring a positive change into the process of nature exploitation and environment preservation. In this way PR experts express their attitude to the environment and verbalize their concern. This part of development of the linguistic personality of PR specialists presupposes the vocabulary knowledge as well as its practical realization in professional discourse. The provided examples express key concepts dealing with PR ethics, environment, interest of the company, professional development. They are the key concepts of PR discourse within the cognitive linguistic approach, necessary to instill in the PR undergraduates' professional linguistic personality formation.

#### *5.4 A subsystem of PR specialist's language personality*

In the modern world which sees the abundance of different texts and appeals found in the business sphere, a PR expert has to be aware of the rules of ethics, politically correct and polite behavior. Professional language of PR specialists is a form of language realization including linguistic units of different levels of General English and particular registers (terminology, elements of the spoken language, Business English, professional language of the organization) within professional PR discourse, which is part and parcel of the institutional discourse. The development of linguistic personality of PR undergraduates is connected with public speaking, text writing and everyday interpersonal and business communication, which fluctuates in the degree of formality from official up to semi-official styles.

Anthropocentric approach to PR discourse is linked to the study of PR sociolect presenting a subsystem of language characterized by the thematic, lexical, grammar and stylistic particularities. The sociolect of the chosen professional field is subjected to linguistic and extralinguistic factors of language development. Among the factors influencing the formation of the professional PR vocabulary we can name Mass Media, Internet, grassroots movements, assessment of PR activities and public opinion. The main feature of the professional linguistic worldview of PR specialists is an absolute equality within the societal structure of horizontal character. It presupposes a constant dialogue between the organization and its public. In the modern days of technology, the symmetric communication increases in its importance due to the possibility of every person to leave a feedback, write an e-mail or post an image and a video in the Internet. PR experts are to study the opinion of the general public and react accordingly.

### 5.5 The levels of linguistic personality

The levels of linguistic personality include grammatical, linguocognitive, professional vocabulary and pragmatic aspects. The grammatical aspect represents the use of formal system means of language. The written speech forms of PR texts are noted for a variety of linguistic means that depend upon the type of communications and goals, set by PR practitioners. Such extralinguistic factors as the business sphere itself, the socio-economic and political factors, the requirements from the target audience as well as the mode of communication determine the choice of linguistic means of professional PR-society interaction. To substantiate the existence and the importance of different levels of linguistic personality development we shall consider some more examples of PR texts.

Further press releases of the above-mentioned BP company and its joint ventures emphasize their attempt to combat climate change.

*Thus, BP and CEMEX team up on net zero emissions.*

*The two companies have agreed to a memorandum of understanding to develop solutions to decarbonize the cement production process and transportation. These potential solutions may include low carbon power, low carbon transport, energy efficiency, natural carbon offsets, and carbon capture, utilization and storage technologies. Additionally, they intend to work together to develop urbanization solutions envisioned to decarbonize cities.*

*“Concrete plays an integral role in society, and there are no substitutes for its key attributes, strength, and resilience. We believe it will continue to have a critical role in a low carbon economy, and the challenge for the industry is to find solutions to the manufacturing process emissions,” said Juan Romero, executive vice president sustainability, commercial, and operations development of CEMEX. “This initiative with bp is another example of the work we are doing with partners across industries, academia, and start-ups to tap into the latest innovation and disruptive technology to achieve our ambition of delivering net zero CO<sub>2</sub> concrete globally to all of our customers” (BP, URL).*

The given excerpts of a press release demonstrate a whole range linguistic particularities used by copywriters. First of all, there is a certain dominance of lexical units on the topic of the environment protection: “to decarbonize the cement production and transportation”, “low carbon power”, “potential solutions”, “low carbon transport”, “energy efficiency”, “natural carbon offsets”, and “carbon capture”, “utilization and storage technologies”. With these expressions PR specialists underline the companies; concern about the fight against the major pollutant, which is carbon. It becomes clear because of the frequent usage of this terminological units in the text. The texts also make it clear, that the linguistic PR personality is aware of the existing environmental problems and seek a possible solution to it. Special attention should be paid to the personal and possessive pronouns “we” and “our” in this press releases. Such phrases as “we believe”, “e are doing with partners”, “our ambition”, “our customers” indicate that PR linguistic personalities identify themselves as part of partners, customers and the whole world.

On the grammatical level the press release taken for the analysis makes use of Present Simple (“concrete plays”, “we believe”, “is another example”), Present Perfect (“the two companies have agreed”), Present Continuous (“we are doing with partners”) and Future (“it will continue”) tenses of the verb to indicate the recent steps taken to tackle the environmental problems and the urgency of the issue. The use of Future emphasizes a positive view of the further development and future resolution of the environmental problems (Minyar-Beloroucheva & Sergienko, 2021; Sergienko et al., 2021). The verb tenses also express certainty that the PR experts believe the company will work fruitfully and have a success in the future. Grammatical structure of the whole text as well as the direct speech indicate the topicality of the issue discussed. Environmental protection is of universal concern at the present moment.



On the stylistic level it should be noted that this PR press release is not stylistically homogeneous. It consists of a narrative and the direct speech of the PR and business specialists, who express their opinion on the topic and comment on the company's actions. The use of the direct speech indicates a desire to bring the company experts and the public closer together. This idea is expressed by means of personal pronouns, present continuous verb tense and enumeration of measures, repetition of the reassurance of the positive image of the company serving the major tasks of the linguistic personality development of the PR experts. All in all, all the levels of linguistic personality are united with a single aim to make the text persuasive and attractive for the mass audience.

## 6. Conclusion

The study of linguistic particularities of the existing press releases of big international companies gives a chance to follow most successful professional PR patterns in terms of their linguistic realization. Terminological awareness is gained as a result of a simple text analysis, when the attention of PR undergraduates is drawn to a particular issue, that is the existence of PR specialists' language personality. In regard to fostering the development of PR specialist's linguistic personality the current investigation suggests only one pattern based on the example of BP's press releases. A similar approach can be applied for further investigations of different texts of professional PR discourse to suggest supplementary features of PR expert's professional linguistic personality.

The study of different stages of professional linguistic personality development of a PR expert has shown, that linguistic personality is a result of social and professional fields of activity, shaping its type, style of reputation management. The language of PR specialists is highly influenced by linguistic and extralinguistic factors. It is a dynamic and self-regulating system reflecting the attitudes and professional needs. The linguistic profiles of PR specialists expand the knowledge of the public and companies about their intentions and future activities, aimed at balancing the public's and the company's interests. All this should be included in the curriculum of PR undergraduates' education for them to increase their professional vocabulary awareness in order to become highly qualified experts in the globalizing world.

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## A Few Notes on the Book “Call Me by Your Name” by André Aciman

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### Abstract

In the article we deal with the interpretation and analysis of selected topics and motives in the narrative of André Aciman's publication *Call Me by Your Name*. After a summary of the story, we take a closer look at the genesis of the two men's relationships in the context of their Jewish faith. We also depict the transformation of their animal sexual relationship into a loving relationship associated with psychic harmony. The final passage of the article is devoted to the conclusion of the book, in which the message of the publication is anchored, which to a certain extent goes beyond the inclusion of Aciman's work primarily in LGBT young adult literature.

**Keywords:** André Aciman, “Call Me by Your Name”, “Find Me”, homosexuality, young adult literature, self-awareness.

### 1. Introduction

In 2007, André Aciman's book *Call me by your name* was published by Farrar, Straus, and Giroux (published in Czech translation in 2018). The sequel to the story is called *Find me* (in Czech in 2020).

In our contribution, we will pay attention to the literary depiction of the genesis of the relationship between two men, which is in the middle of the publication *Call me by your name*. We will contextualize the postulated ideas with the self-perception of homosexuals and bisexuals in contemporary society with possible points of contact in literary processing. Within the article we will also mention the presentation of Judaism in Aciman's novel in relation to homosexuality.

- In the publication *Call me by your name* the relationship between Elio and Oliver is first portrayed as a purely physical relationship.
- Aciman does not portray a minority sexual orientation as a certain eccentricity, but as an affection equivalent to a heterosexual orientation.
- The publication *Call me by your name* is a symbolic representation of opposites, such as rationality (Oliver) versus emotionality (Elio).
- The publication also develops the Rome-Julian motive, which is most noticeable in the confrontation of the family background of Oliver and Elio.
- Judaism in Aciman's story thus symbolizes an ostracized group as well as homosexuals.

We believe that although these works of Aciman are not primarily intended for children and young people (the cover of the Czech edition of *Find Me* even explicitly states: “The book is not suitable for young people and younger readers”), especially a certain symbolic self-knowledge in relation to their own sexuality – the main topic *Call Me by Your Name* – can be one of the possible guides for recipients to cope with their own difficult situation.

## 2. Briefly about the content

The publication *Call Me by Your Name* begins with the arrival of a postgraduate student Oliver at the rural residence of a professor who is to help Oliver with the revision of the manuscript. After various vicissitudes associated with professor’s son Elio in the area of admitting his minority sexual orientation, Aciman develops a story based on men’s relationship, which is linked to an effort not to let his surroundings know about him.

This fact is caused, on the one hand, by Elio’s very fear of having the feeling that he might feel something about a person of the same sex, and it is also caused by external circumstances: the story takes place in Italy in the first half of the 1980s. Only at the end of the publication, when he talks to Elio, is his father about the uniqueness of love and the effort of everyone to find a soul mate (be it a man or a woman).

## 3. Representation of homosexuality

In Andre Aciman’s publication, homosexuality is first portrayed as an animal relationship by its being, which is united by the desire to surrender its body to another. This thesis can be demonstrated, for example, by the motive of sharing one’s excrement, which symbolizes a bottomless effort to surrender entirely to another. At the end of the story, Elio and Oliver leave for a trip to Rome, where the animal desire for the other’s body is transformed into love in the true sense of the word. The desire to share one’s body with another is already linked to the spiritual dimension: we do not claim that love *sensu stricto* did not accompany their relationship at the beginning of their relationship. It is important to emphasize that the moment of desire to share one’s personality with another man is reflected in the name of book: Elio addresses Oliver by his name and Oliver Elio by his name. This situation is a metaphorical depiction of the absolute surrender of one’s self to another, both physically and especially mentally – but Aciman lags this line somewhat at the expense of depicting the sexual line between Elio and Oliver. The culmination of growing love with all its aspects is the farewell of Elio and Oliver at the train station in Rome, from where Oliver travels back to his country and Elio stays in Italy. At this point, Elio realizes his love for Oliver. Aciman proves this fact by a telephone conversation between him and his mother, when he asks her to come for him.

Aciman does not present minority sexual orientation as an eccentricity, as a distinguishing element from others, but as a basic part of the life of a homosexual individual, just as a substantial part of the life of heterosexual persons forms their intimate relationship. The affiliation of the publication to young adult literature confirms the theme of discovering oneself, its essence, the search for the meaning of life in connection with the discovery of its difference.

We believe that depictions of this line of adolescence may be close to intense readers with their undistorted depictions: Aciman avoids the euphemistic depiction of the development of a two-man relationship: recall, for example, that Elio and Oliver do not understand each other at all. The transformation of this relationship does not occur through the intervention of *deus ex machina*, but to some extent for rational reasons, when Elio seeks a kindred spirit who would help him acknowledge his own difference. Who else to choose at this point as the person to confide in, other than the person who, in a way, caused those “problems”? Aciman avoids the romantically

kitschy depiction of Elio's coming out even when he confesses to Oliver her feelings for him. It is not followed by the obligatorily expected kiss with the expression of reciprocal feelings from Oliver, but by Oliver's relatively strict rejection of Elio. Oliver initially denies himself to Elio: it gradually becomes clear that he is not motivated to take this step by unrequited feelings for the young man, but by a rational justification for the situation. Oliver, the more experienced of the two men, realizes that a hasty two-sided decline to the ultimate desire could leave Elio with a taste of remorse. That's why he gives Elio some time to settle everything and realize the importance of coming-out for himself. Elio uses this time to somehow verify his feelings with his friend; feelings about Oliver don't change.

In the story, Oliver symbolizes the already mentioned rational, which is associated with a greater degree of his life experience and perhaps with the ability to think about the possible consequences. At the end of the story, it turns out that Oliver has a relationship with a woman he is determined to marry. It can therefore be assumed that the reasonably justified initial rejection of Elio is also due to this fact, which implicitly implies that after his departure the relationship of his young men will not continue. To a large extent, Oliver's marriage is also caused in the book, mentioned several times by the negative attitude of his parents (especially his father) towards homosexuals.

In the story, Elio symbolizes a certain youthful recklessness, an emotional instinctive action, to which rational contemplation and consideration of possible consequences goes aside. His youthful recklessness is not delayed by his parents either: they are very progressive in the context of the time when the story takes place, and their son's happiness is above all.

The relationship between Elio and Oliver can be called Rome-Julian. On the one hand, a young man discovering himself, seeking his place in society, exploring the possibilities of his body and the like, moreover, supported in all these aspects by his parents. On the other hand, a man who has a largely lined, predestined life, not only of his own free will, but also of his parents' desires or implicit attitudes towards minorities. It is a bit of an exaggeration to say that Elio and Oliver (and their families) are united only by Judaism.

#### 4. Judaism motive

The motive of Judaism is mentioned in the publication relatively marginally. However, we believe that it has a relatively crucial place in the overall perception of the narrative. It is the Jewish faith that is the first and fundamental aspect that both young men realize that uniting them. Neither Elio nor Oliver had an orthodox Jewish education, almost the only Jewish custom followed by both families is the celebration of Hanukkah.

Judaism in the story symbolizes that difference. For centuries, Jews have been perceived as a group of people who differ from the majority society, which has been and is stigmatized and explicitly and implicitly persecuted in today's global society. If a Jew expresses his faith in public in some way, a large part of the population will turn to him, look back, point to him. Aren't these aspects common to Judaism practitioners and an open expression of affection for the same sex? Of course, this statement does not apply to society, but some covert anti-Semitism and covert homophobia remain part of global society, despite ostentatious political statements about equality of religions and the equality of sexual and other minorities.

Judaism in Aciman's story thus symbolizes an ostracized group as well as homosexuals. It is precisely the belonging of both men to Judaism in a way foreshadows their belonging to the sexual minority. After all, the awareness of his uniqueness at the level of faith is explicitly mentioned by Oliver when he asks a rhetorical question to imagine what it is like to grow up as a Jew in a small English village. Isn't this situation similar with young homosexuals or

members of other sexual minorities growing up in similar areas or in areas otherwise negatively determined by different minority groups?

The conclusion of the publication is very emotionally strong, when Oliver in a way confesses to Elio about the relationship with the woman he intends to marry. At that moment, Elio realizes the definitive end of at least potential hopes in the relationship with Oliver. The given scene again places the publication *Call Me by Your Name* in the field of young adult literature, because love disappointments in any form accompany the lives of all adolescents. This moment can also be a fusion of the subject in the sense of depicting homosexuality and other publications on various aspects of love disappointment or unrequited love in heterosexual relationships. The writer once again confirms that *Call Me by Your Name* is not primarily a story about homosexuals, but about finding oneself, whatever the sexual orientation of people. It also implicitly emphasizes that there is no difference between individuals with a majority and a minority of sexual orientation, they all experience similar problems, while those with a minor sexual orientation have a difficult opportunity to confide their problems to their surroundings (for example, a situation where Elio and Oliver story potential lovers, in a way entrust each other).

## 5. Conclusion

The story, authored by André Aciman, shows the strength of the relationship between two men determined by different social backgrounds, different life experiences or different approaches to life. Homosexuality is portrayed as a natural part of life that is accompanied by the same disappointments, desires and hopes as the majority sexual orientation. Elio and Oliver have a short love affair filled with animal sexuality, but also with bottomless love combined with a desire to absolutely surrender to the other (call me by your name). The loss of hope of continuing the relationship after Oliver informs Elio that he is engaged leads to the confirmation of the importance of supporting sexual minorities, especially from their immediate surroundings. The end of the relationship, which is indicated by Oliver's announcement that he will get married, is disrupted in the progress of the story of Oliver and Elio *Find me*, when the two men meet again and continue to socialize despite various obstacles in life and distance. It is the continuation of Elio and Oliver's relationship, which is being developed in the book *Find me*, that gives not only young people who have experienced disappointment in love hope that their disillusionment with not fulfilling their relationship is final, that everything can change.

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## Evaluative Methodology to Develop Higher Skills

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### *Abstract*

The objective of this research is to provide an evaluative methodology to develop higher cognitive skills. From the methodological perspective, a qualitative was required, based on primary and secondary sources of research to increase thinking. The results showed that a series of premises must be implemented for the development of lower and higher thinking, among them, purpose, explicit teaching, intentionality of the evaluation, evaluation criteria, simple and complex strategies, monitoring, formative evaluation, process feedback and homework, metacognition, among others. As part of the discussion, it seems that teachers need to apply training strategies and implement permanent monitoring in students to promote learning. On the other hand, they must recognize the lower skills that are not internalized in the learners, because these are the starting base to achieve the higher taxonomies. It is concluded that formative evaluation and feedback are effective actions to generate higher taxonomies.

**Keywords:** higher thinking, cognitive skills, formative evaluation, feedback, abstraction.

### 1. Introduction

The main purpose of this research is to present and explain deeply an evaluative methodology for improving the development of higher cognitive skills. It is made up, with a series of elements that pull over high cognitive skills and other premises of methodologies skills in some students, such as: (a) to formulate a purpose that specify the aims of what you really want to achieve; (b) to give the explicit knowledge about what is going to be taught (Beas et al., 2014).

Then, and not less important, is to describe the actual intentionality of the evaluation, diagnostic, formative and summative; which focuses and make emphasis in the process formative evaluation. Here, there are a bunch details about the activities that should be done in advance; those are the followings: to identify the progress and setbacks of the students. Besides, to provide

clear criteria to be applied and how it is going to be implemented the feedback of the process and certain tasks (Hattie & Timperley, 2007), those actions are not clearly specified within a planning. On the other hand, it is clear that, the development of skills must be worked through activities and tasks both either inside the classroom or outside it through practicing, with high perseverance and dedication, those terms of excellence were described by Thomas Alba Edison (cited by Borrero, 2008), and that must be worked with high level of complexity.

Generally, some teachers do not consider lower skills inside the learning process itself, but it is important to point out that, those are the starting points to advance in the development of higher skills. For instance, a great example is the comparison, a taxonomically low skill is very important during this process, because comparison allows the identifying the similarities and differences between them, according to Borrero (2008).

The skill mentioned above. Is one of the most important skills that students must have to advance in their cognitive processes? Otherwise, the learning process is hardly done. Another basic or inferior skill is the comprehension, if a student does not understand what he reads, he will not be able to create and make schemes that synthesize information, and even he made some inferences about certain concepts between them.

### *1.1 The intentionality of the evaluation*

The evaluation must be developed in all its fields of actions, it means, this should be applied according to the intention of the evaluation (diagnostic, formative and summative), including all moments and the internal agents (self-evaluation, co-evaluation and hetero-evaluation) that are involved in it (Sanmartí, 2007).

The diagnostic, formative, and summative evaluations are kinds of evaluation that allows us, to know what students can do in order to teach them what they need and the time they require for it.

#### *1.1.1 The diagnostic evaluation*

It allows determining the initial state in which the student is about during the learning process, at this moment, the teacher can apply, questionnaires, checklist, assessment scales, or other evaluative procedures to establish the skills and previous knowledge that the student carries out. Also, identify the attitudes, interests and the difficulties that the student has toward the learning process. That will help the teacher to have a starting base to prepare the implementation of didactic strategies and to be able to update their planning of the activities to be executed in the classroom to achieve the scheduled goals of the training itinerary.

#### *1.1.2 The formative assessment*

This phase of the evaluation is one of the most important, due to, it allows the interaction between teacher-student, in addition to it, teachers have the opportunity of monitoring the learning of didactic strategies in the process.

This branch of the evaluation is close and flexible because it does not carry a summative grade and it must be developed throughout the teaching/learning process. The concern of any training action is always gotten inside it, and allows the following:

- Give feedback to the student and the teacher on the progress and successes of the student through this formative evaluation.



- Identify the problems that students have to learn, the type of mistakes they make and how they take advantage of them for a better understanding of learning contexts.
- Identify the difficulties and failures that students have in the development of reading strategies to take immediate and remedial actions, favoring all students to learn why they are preparing for.

Through formative evaluation, the teacher takes advances of the evidence for the improvement of his teaching, the materials, means, and instructional procedures. Also, it allows the teachers to give differential attention to those students who require it, constituting a great factor of efficiency and professional development.

These types of evaluations must be brief and precise, owing to the fact that, the student wants to know where he made a mistake, at the same time, the teacher must give him the answer as soon as he can, in other words, here, the teacher must realize which part of the reading strategy is more difficult or easier to apply during the reading process.

The formative evaluation is manifested in all the practical exercises that the students develop in the classroom, both individual or in group. A concrete example of it, is when a student is building a concept maps, the teacher could use guidelines that verify the status of the work done by the student.

In this case, a checklist will be applied as an example to verify this type of evaluation, which allows the student to identify if the map has a hierarchy, the correct use of essential concepts in it, and, if there are relation between concepts, and finally, the teacher can evaluate the graphical representation on the map. All these actions must be evaluated at a specific time.

This instrument is one of the first that should be used by the teachers, mainly, for the easy way of its application, especially when the student is learning a new strategy. Also, it can be applied as a co-evaluation, that is to say, when it is evaluated among pairs of students, which supports the learning and feedback from both the teacher and the student, this point will be detailed later in evaluation agents.

Likewise, within the formative evaluation, there is the opportunity for the student developing the formative evaluation (Sanmartí, 2007), that is, the self-regulation of their own learning process, to be exact, the student must develop their ability to regulate themselves; the student must learn to self-monitoring, as well as self-correcting to visualize their own progress.

### 1.1.3 *The summative evaluation*

It is the last evaluation that is applied to evaluate a final product, it allows to qualify the student, an evaluation which is required in most educational organizations; therefore, the teacher must use various evaluative procedures to qualify students at this stage.

Activities can be evaluated through task performance techniques, as well as, open and closed items instruments or other procedures that the teacher deems appropriated, according to the learning goals and the achievement indicators that have been raised in their planning.

The evaluation of the concept maps will be through rubrics. This instrument allows observing in a global way the student's task according to previously established criteria and levels of execution of a student's performance in the construction of a conceptual map.

It is important for the teacher to be clear for identifying the qualities to be evaluated, and the criteria must be comprehensively described, either the teacher or the student; Furthermore, these guidelines can be shared and socialized with other teachers with the same level, with the purpose of using valid and reliable instruments, evaluating with common criteria and common procedures too.

It should not be forgotten, that the student must know this guideline previously, the construction of the final conceptual map.

### *1.2 The evaluation agents*

The purpose of applying the internal agents of evaluation – self-evaluation and co-evaluation- is that the student takes his own responsibility and to be part of the evaluation process. The recommended percentage to apply to self-evaluation and co-evaluation agents fluctuates between 5% and 10% respectively.

It is suitable to use these agents at the beginning of the formative evaluation, so, that the student becomes accustomed and be familiar with this task, he/she must take advance of that, this is another function that he/she should fulfill in the classroom in certain activities. Likewise, this opportunity is given to the student to regulate their own learning on the subject.

Afterwards, the student will be adapted and internalized this new function; the teacher can apply it with a percentage that should be summative.

Following the internal agents of the evaluation are described, which are required to be applied within the curricular activities in a planned and graduated manner by the teacher, as well as, to be mingled with the students.

#### *1.2.1 Self evaluation*

The student evaluates his own activities, in order to learn the asses in his learning process in generic terms. This type of evaluation is generally applied at the end of each activity, it means, some teachers apply it at the end of the teaching-learning process, but in the case of primary and secondary students, it is advisable to use it more permanently, at the end of small units, in order that students become aware of learning and how they have learned it.

According to Castillo (2006), he points out that self-evaluation works both the teacher and the student, mainly because it allows the student to develop a critical and reflective attitude, a condition that is essential for students to carry out their own learning activities, as well as, They learn to self-regulate in the modifications that they must introduce to achieve the objectives, so, to choose the most appropriate and didactic strategies for their learning, supporting progressive improvement. For the teacher, it allows him to appreciate the performance and to know the situation of the students.

#### *1.2.2 Co-evaluation*

It is a mutual or joint evaluation of an activity carried out among several students. The main goal is to improve one's learning gradually. Furthermore, they become aware of both individual and group progress and problems.

In the application of the agents – self-evaluation and co-evaluation – the teacher also uses strategies before, during and after. At the beginning, it indicates the instructions in a clear and understandable way of how they will use these agents. During the development of the activities; he guides the activities and tasks, regarding how to do it, which are the difficulties and how they will have, how they should solve, that is, the teacher guides the student at all the times, because they are not used to evaluating themselves and when it comes to their classmates, it becomes more complex and difficult for them to carry it out.

During the process for both, self-evaluation and co-evaluation, the teacher must give the guidelines or planning instruments with the previously established. The teacher must promote the comments of the students and the reflection of the assigned tasks, in order to pull over conclusions and propose improvements to both the activity and the application of the agents.

### 1.2.3 *Heteroevaluation*

It consists of the evaluation that one person performs on another one, in terms of their work, performance; specifically, it is the one that the teacher implements to the student.

A permanent evaluation allows the teacher to obtain valid and reliable information, through various evaluative procedures, with this information he can make a judgment about the activities, tasks and facts that the student develops to finally make relevant decisions regarding the achievement of learning, in order to adjust, design and adopt the best teaching strategies to consolidate skills in students.

### 1.3 *Lower abilities*

According to the lower-level taxonomy (Anderson et al., 2001; Krathwohl, 2002), it is understood by these, which are cognitively low level, among them, there are, knowledge, remembering, selecting, relating, understanding, comparing, etc.

Teachers must consider these skills before consolidating complex cognitive processes, because if a student does not understand it, is very difficult for him to create or elaborate a procedure within a didactic strategy.

### 1.4 *Higher abilities*

Higher thinking is one that encompasses skills such as: analyze, synthesize, evaluate, create, abstract, among others (Murray, 2014), that is to say, at this level a student must have consolidated lower skills (González-Murillo et al., 2017; Prieto-Parra et al., 2020), he tests himself, his ability to solve problems, creativity and achieve effective critical thinking and, above all, manage to combine new information and the knowledge stored, according to López and Whittington (2014).

One of the difficulties found in the learning results of curricular activities is the lack of higher taxonomies, which usually reach the application level, according to González-Murillo, Cárdenas-Galindo and Arellano-González (2017), they point out, in their writings of an intermediate level, and is “to use a procedure in a given situation”, therefore, they do not generate situations that cause a creation in the student.

On the other hand, another difficulty is the teaching of the contents with unreal and decontextualized examples, which do not consider the experience and the environment where the student develops, thus, there is no meaningful learning for this, which is usually called authentic evaluation.

On this last point, Herrington and Herrington (1998), describe 4 categories, namely the authentic evaluation:

- Context: It is the place where the student is, and the environment that surrounds him.
- Student's role: It refers to the active role that the student has the situation, a role that must be the protagonist of learning.

- Authentic activity: It consists of real activities of daily life with the student does during the day and that can be simulated in the evaluation so that they acquire knowledge.
- Indicators: The teacher must provide multiple learning indicators to evaluate a student's performance.

Table 1. Seven learning dimensions

Advantages	
1.	Deep knowledge
2.	Connecting knowledge with underlying concepts
3.	Problem solving
4.	Reasoning
5.	Communication
6.	Selecting technology effectively
7.	Applying technology effectively

Sources: Flewelling and Higginson, 2002.

In summary, these seven advantages of the learning dimensions of an authentic assessment that Flewelling and Higginson (2002) describe, generate deep learning in the student, connect knowledge with preconceived definitions, and develop the ability to solve problems in any context. Moreover, reasoning and communicating learning with the selection and use of technology are characteristics of an effective assessment.

Dimensions by Marzano and Pickering (2005), describes five dimensions to generate deep thought:

Dimension 1. Attitudes and perceptions. In this dimension, he describes that the student's perception of the learning environment where do the homework is an important and positive indicator for generating skills.

Dimension 2. Knowledge, acquisition and integration. It refers to the ability to acquire new knowledge you already have, in order to organize your thinking process.

Dimension 3. Extend and refines knowledge. It consists of using resources and techniques to extend knowledge, among them, they are: comparison, classification, abstraction, inductive reasoning, deductive reasoning, perspective analysis, among others.

Dimension 4. Meaningful use of knowledge. It refers to the use of knowledge in real and meaningful situations for the student, including decision-making and problem solving.

Dimension 5. Productive mental habits. This last dimension refers to the thinking habits that a student can achieve, which are critical thinking, creative and metacognitive thinking.

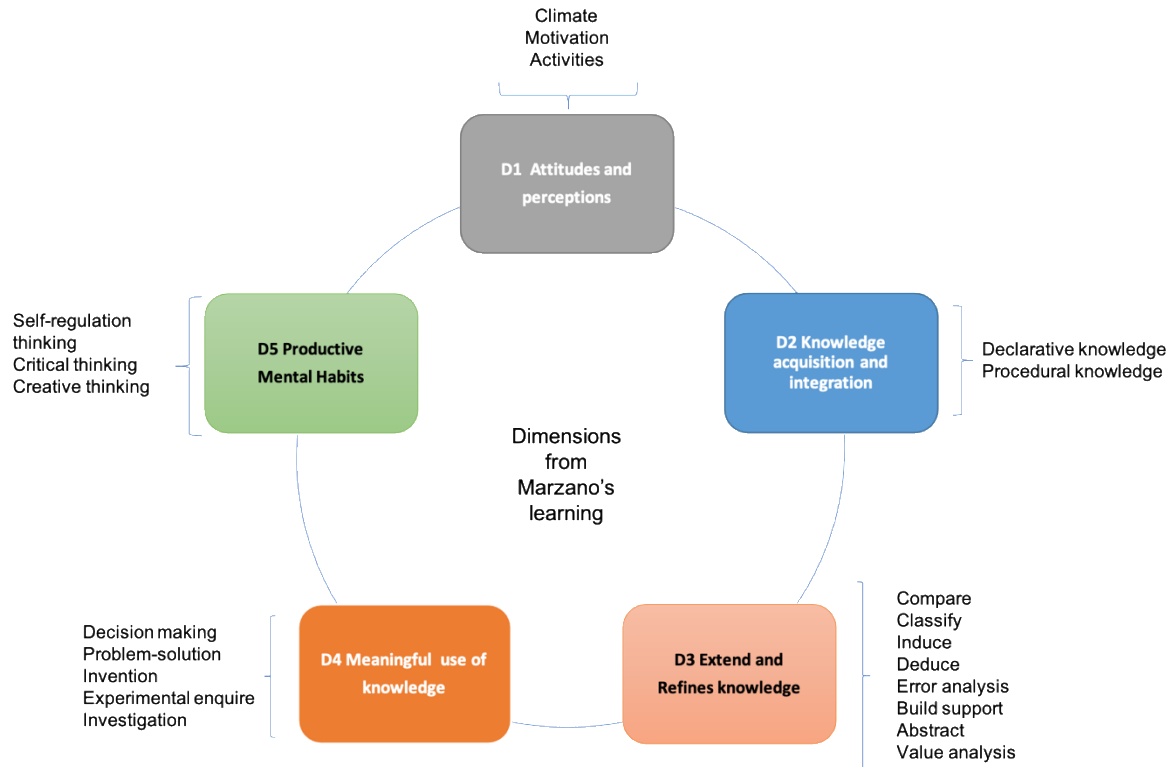


Figure 1. Dimensions from Marzano's perspective Source: Calvo (2014)

In short, according to Marzano's dimensions, it must be worked on, in an integrated way, because in isolation it is not possible to develop good learning, therefore, this model presents us a methodology with different dimensions and components that have a didactic sequence to finally arrive at critical, creative and self-regulated thinking.

### 1.5 Metacognition

Another point to consider is the metacognition activities, which is thinking about their own thinking, also to transferring learning to different real-life situations (Beas et al., 2014; Herrera, Valdivia, García & Zagalaz (2018). Several researches highlight it in their writings, due to, the student must identify their weaknesses and strengths, what are their mental habits, what disposition they have towards learning, how they carry out their own monitoring or progress and what strategies are the ones that put up them to work the tasks according to the degree of ease or complexity that these grant you and finally, decide whether to make a change or not.

Flavel (1979), is one of the pioneering authors who introduced this term through research, stating that it is "cognition about cognition, also defines metacognition as" ... the active monitoring and consequent regulation and orchestration of these processes [processing activities] in relation to the cognitive objects or data on which they bear, usually in service of some concrete goal or objective..." (Flavell, 1976: 232). In other words, it highlights monitoring and regulation to comply with the proposed goals.

The author classifies in three aspects: Metacognitive Knowledge, Metacognitive Regulation and Cognitive vs Metacognitive Strategies.

Nevertheless, Lusk (2016), describes that metacognitive processes develop during the learning process of a student, in which various activities are applied, including: evaluating one's

own knowledge and the ability to learn new knowledge or generate another skill together with the planning and application of a series of actions or tasks to achieve it, likewise, monitoring your own progress and evaluating the results you have achieved to finally make the decision if it is necessary to adjust or change those actions that you have implemented .

Gaviria (2019), concludes in his studies that metacognition is essential mechanism in the teaching and learning processes in all areas of knowledge, however, adds an influential variable in this concept factors associated with motivation, beliefs and individual goals.

Burón (1996), represents the metacognition in four characteristics, among them, the identification of the objectives to achieve the mental process, selection of strategies, the observation of the process itself that generates the new knowledge in order to verify if the strategies are the appropriate ones and finally, the evaluation of the results, to determine if the objectives have been achieved.

To sum up, metacognition contemplates several aspects that the student himself must carry out to become aware of his learning, but it is the teacher who must guide and deliver the strategies in each of the phases (beginning – development – end) so, that the student achieves this ability, it means, this scaffolding is given by the teacher, however, the student must also generate their own strategies because he is the one who must know how to produce this metacognition process and realize what is happening in his learning and request help when required, which is part of the monitoring and control that are not usually reflected in planning.

## 2. Method

The type of study that uses a qualitative methodology, owing to the fact that, it works with secondary quantitative and qualitative data sources from research to develop skills, based on data from research to progress skills.

### 2.1 *Design*

The design is descriptive, so, the results of four investigations that deal with higher thinking, skills are described.

### 2.2 *Sample*

The selection of the sample was of an intentional one, the nature from investigations that will work on superior abilities. Finally, a variable was considered that the conclusions of the studies were to enhance student learning.

### 2.3 *Procedure*

Secondary data used as a source of information regarding the evaluation methodology. Secondary data analysis is the analysis of data that was collected for a different initial purpose, being an alternative when you do not have much time and resources (Johnston, 2017).

The selection was intentional about the premises to develop skills, authors such as: Murillo, Galindo and González (2017); Herrera, Valdivia, Alonso & Zagalaz (2018); Roys & Pérez, (2018); Bonilla and Díaz (2018) and Aravena-Gaete, Campos-Soto and Rodríguez-Jiménez (2020). The procedure was to analyze the results of studies on effective actions to generate higher thinking skills, in order to contrast the results of the investigations.

### 3. Results

Subsequently, it shows some research results on higher thinking, which reflects in their conclusions that certain actions are effective to generate cognitive skills in students.

Table 2. Research results

Investigation	Authors /year	Results
Development of higher thinking skills, through performance activities	González-Murillo, Cárdenas-Galindo & Arellano-González (2017)	Actividades formativas Retroalimentación
Metacognition in Second Language Learning: Strategies, Instruments and Assessment	Bonilla & Díaz (2018)	Metacognition Metacognitive strategies Monitoring
Metacognition and autonomous learning in higher Education	Herrera, Valdivia, Alonso & Zagalaz (2018)	Metacognition
Meaningful learning strategies in higher education students and their association with academic achievement	Roys & Pérez, (2018)	Planning, control and self-regulation strategies
Learning Strategies at a Higher Taxonomic Level in Primary Education Students in the Digital Age	Aravena-Gaete, Campos-Soto & Rodríguez-Jiménez (2020)	Simple and complex strategies

Source: Own elaboration based on thought development studies

The results of the studies shows that to implement strategies that are carried out from the simplest to the most complex, through planning, monitoring and self-regulation by the teacher together with the metacognition that the student does, a process of thinking about your own thinking, so, those are one of the most effective actions to generate lower and higher skills, on the other hand, the training and feedback activities that the teacher must do collaborate and cooperate so that these skills can be produced within the mind of each individual.

### 4. Discussion

Reflection on the responsibilities of the students' thought processes is a subject to be discussed, because it is generally thought that teachers are the ones who should do this task, however, this job is the responsibility of the entire educational community, including the State, who must deliver the curricular guidelines and bases to carry it out. On the other hand, parents are also part of this process, which from childhood can contribute to this work with the formation of study habits to ensure that a person has good quality thinking.

Today, Universities are responsible for delivering the tools and initial teacher training to teachers so that they in turn train their own students with higher thinking skills, therefore, they have to take charge of these competencies during the training process of a teacher.

### 5. Conclusions

It is determined that formative evaluation and feedback are effective actions to generate higher taxonomies in students, however, these variables must be complemented by

varied and innovative strategies together with the explicit teaching of the contents, otherwise, by themselves, they cannot generate higher thinking.

On the contrary, metacognition is an action that must be integrated into the teaching and learning process, so, the student should be aware of how he advances and retreats in his own thinking, but then, it is also necessary that he discerns what skills are more complex to develop when executing a task, these are some of the premises that the teacher must consider in his planning in order to monitoring and controlling learning together with the strategies he uses to generate a reflection on his thinking.

The teacher is one of the responsible agents who must plan the didactic strategies, the level of lower and higher skills that they must achieve in the students within their learning results declared in their curricular activity, in addition to specifying when they will implement the evaluation formative, feedback even declaring the metacognitive process.

Finally, according to what was discussed previously, exposed and considering Marzano's model becoming aware of the premises that we must do for developing and increasing our cognitive skills.

It is a responsibility of all of us who teach, to challenge ourselves; we have to advance step by step to achieve it in each of our students, through an assessment methodology to develop skills. On the other hand, implementing an evaluation methodology, which integrates various aspects, is complex in these times of health crisis, since the use of technologies is one of the variables that is influencing this effectiveness, therefore, the commitment and motivation plays an important role in effectiveness of the teaching process.

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# Multidisciplinary Indigenous Research: Preliminary Findings of a Scoping Review of Canadian Scholarship (1997 to 2020)

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## *Abstract*

Research in Indigenous contexts has historically been associated with colonialism. To counter this, recent Indigenous research re-centers knowledge production on Indigenous worldviews and voices. As a settler ally, I have conducted a scoping review of Canadian Indigenous research using a mixed method approach (Western and Indigenous), adopting Arksey and O'Malley (2005) scoping methodology (for initial five steps) and Kovach's (2010) Indigenous conversational method for consultations. The aim of this scoping review is to map out the praxis of Indigenous research by examining current epistemological trends, the diversity of Indigenous methods used and the role of researcher positionality in Indigenous research. Preliminary findings (before consultations) based on 46 papers across disciplines, point out to an increase in the number of Indigenous research projects conducted in Canada in the last five years. There is also evidence of substantial efforts by scholars to engage in respectful and reciprocal research partnerships with Indigenous partners.

*Keywords:* Indigenous methodologies, positionality, scoping review.

## 1. Introduction

Historically, research in Indigenous contexts is associated with colonialism (Smith, 1999). In response to this, Indigenous scholars have recentered research on Indigenous ways of knowing and doing (Castellano, 2004; Chilisa, 2020; Kovach, 2009; Smith, 1999; Wilson, 2008). This shift in the way in which Indigenous peoples are studied marks the advent of an “Indigenous research paradigm” (Wilson, 2008: 35). Indigenous research, therefore, distinguishes itself from Western research as it “follows an ontology, epistemology, methodology, and axiology that is Indigenous” (Wilson, 2008: 38). Furthermore, Indigenous research, as a decolonizing approach, disrupts the colonial logic that underlies researchers' perspectives and practices (Chilisa, 2020). There is also a growing interest in Indigenous knowledge systems and in decolonial studies which has led this “fifth paradigm” to gain momentum and prominence among researchers (Chilisa, 2020: 19). Nonetheless, this raises some crucial questions: Is an Indigenous paradigm right for everyone? Is Indigenous research always being conducted according to the principles set out by Indigenous scholars? Indeed, Indigenous research entails that Indigenous people have control over their *own* knowledge (Battiste & Henderson, 2000) and requires that researchers share power and conduct research ethically, for the benefit of Indigenous communities (Battiste,

2008). Yet is this always the case? This scoping review on Indigenous research, therefore, sets out to examine how the principles of Indigenous research have been applied in the last twenty years in Canadian scholarship across disciplines by looking at the diverse epistemological currents present, the multiple methodological approaches used, and the crucial role that researcher positionality plays in Indigenous research. One of the anticipated outcomes of this research is finding strategies to assess the value and integrity of the research projects conducted under the banner of “Indigenous research”.

## 2. Positionality

Positionality statements promote transparency and rigour by acknowledging the author’s background and how this may impact the research (Carter et al., 2014; Martin, 2017). As a Mexican immigrant woman living in Montreal, on the unceded territory of the Kanien’kehá:ka (Mohawk) Nation, I position myself as an “Indigenist” ally, understood as “a movement that works collaboratively towards Indigenous peoples’ goals for sovereignty and self-determination” (Battiste, 2013: 74). This research, therefore, stems from my personal interest in Indigenous epistemologies and methodologies and my hope is that it will help researchers navigate the complexities of Indigenous ways of doing research and that it will assist them in deciding if this approach is right for them.

## 3. Background

Concisely, Indigenous epistemologies emerge out of vibrant Indigenous place-based cultures, and are not, as commonly held, “stationary, prehistoric, and unchanging” (Kincheloe & Steinberg, 2008: 11). On the contrary, Indigenous knowledge systems are dynamic, relational, rooted in diverse ecosystems and articulated in a myriad of languages (Battiste, 2000; Castellano, 2000; Kovach, 2009; Salmon, 2012; Wilson, 2008). Indigenous scholars agree that beyond the multiplicity of Indigenous practices, and values, there is an underlying unifying *relational* principle shared by many Indigenous epistemologies (Battiste, 2000; Castellano, 2000; Wilson, 2008). This principle of relationality, or “kincentricity”, creates an interwoven and cohesive Indigenous worldview in which humans are related to each other, to the natural world (plants, animals, mountains, rivers) and to the spirit world (Salmón, 2012: 21). This principle, consequently, gets played out in the spheres of human interaction, interactions with the natural world, and interactions with Spirit(s) (Battiste, 2000; Kovach, 2009; Wilson, 2008; Salmón, 2012).

In research, Indigenous methodologies enact this epistemic principle of relationality and ensure that research embodies a high level of relational accountability (Kovach, 2009; Smith, 1999; Wilson, 2008). Indigenous methodologies accordingly follow a *relational axiology* and apply the “four Rs” code of research: “respectful representation, reciprocal appropriation, and right and regulations during the research process” (Chilisa, 2020: 24). In terms of the Indigenous methods, they are “a mix of existing methodological approaches and Indigenous practices” (Smith, 1999: 144), and as this approach has developed, Indigenous methods have become more and more distinctly Indigenous (Kovach, 2009; Lavallée, 2009).

Finally, in qualitative research, the researcher is the interpretative tool that transforms data into knowledge. Acknowledging the researcher’s positionality brings transparency to the research as it identifies the possible biases in the analysis and the interpretation of findings (Carter et al., 2014). Because of the colonial history of research, positionality or *situatedness* is even more important in Indigenous research. The feminist notion of *situatedness* challenges traditional notions of “objectivity” and confronts western assumptions that knowledge production is uninvested and neutral as it argues that knowledge is always partial and embodied: “We unmasked

the doctrines of objectivity because they threatened our budding sense of collective historical subjectivity and agency, and our embodied accounts of truth” (Haraway, 1988, p. 578). The critique of positivism by feminism is compatible with the Indigenous critique of positivism in that Indigenous peoples were for a long time the ‘objects’ of scrutiny of the “conquering gaze from nowhere” (Haraway, 1988: 581). This ‘gaze’ looked down upon Indigenous people and Indigenous thought (Smith, 1999) as it “claimed the power to see and not be seen, to represent while escaping representation” (Haraway, 1988: 581). To counter this, Indigenous research radically re-positions itself from the perspective of the formerly colonized societies: “It is from the *position* of being the researched that Maori have resisted and challenged social science research. This challenge has confronted both methodological issues and epistemological concerns” (Smith, 1999: 174). Consequently, acknowledging researcher positionality is crucial in Indigenous research and entails that, researchers reflect on their location in relation to Indigenous peoples and Indigenous thought: “In Indigenous research paradigms, not only does it matter *how* research is conducted, but it also matters *whom* the researchers are in the doing of it” (Stelmach, Kovach & Steeves, 2017: 5).

#### 4. Method

This scoping review on Indigenous research will use a mixed-method scoping approach (Western & Indigenous) based on Arksey & O’Malley’s (2005) methodological framework (first five steps) and Kovach’s (20120) Indigenous conversational method (sixth step). In brief, these steps are: (1) Identifying the broad research questions that clearly articulate the scope of inquiry of the review, (2) Identifying the relevant studies through an elaboration of a database search strategy, (3) Study selection (with inclusion and exclusion criteria), (4) Charting the data by synthesizing it according to key concepts and themes, (5) collating, summarizing, and reporting results, including descriptive numerical analysis and qualitative thematic analysis. The sixth methodological step is a consultation exercise with stakeholders and experts in the field to validate the study findings and interpretations (Arksey & O’Malley, 2005: 23-29). At this point, the final step of the review is in progress.

##### 4.1 Research questions

The questions that guided the thematic analysis of the selected studies for this review are: (1) What are the distinctive Indigenous methodological approaches presented in these studies? How do they set Indigenous research apart from other research approaches? (2) What are the main Indigenous epistemological/theoretical frameworks found in the reviewed Indigenous research? Do these epistemologies constitute variations within a unified Indigenous epistemological paradigm? (3) How do most researchers position themselves? What is the connection between researchers’ positionalities and their epistemic and methodological choices? What are some of the learning and/or training foundations presented in these studies that enabled Indigenous and non-Indigenous researchers to conduct Indigenous research? What are some of the implications of researcher positionality that can be drawn from these studies? How does self-reflective researcher positionality serve to guarantee that Indigenous knowledge systems are not distorted?

##### 4.2 The time frame for scoping review: 1996-2020

In 1991, The Royal Commission on Aboriginal Peoples (RCAP) led to the publication of the RCAP report (1996) which ushered in a time of change in the Canadian political climate and especially in the relationship between the government and Indigenous peoples. This scoping

review, therefore, begins by looking at Indigenous research conducted after RCAP (1997) and end in 2020. Additionally, in 2015, there is another turning point, the Truth and Reconciliation Commission publishes its report ([http://trc.ca/assets/pdf/Calls\\_to\\_Action\\_English2.pdf](http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf)). This commission increased the attention of research institutions on Indigenous issues and pushed them to enact reconciliation through research. Therefore, the selected studies for this review were subdivided into two categories: research conducted between 1997-2015 and research conducted between 2016-2020.

#### 4.3 Database search processes

In collaboration with the education librarian (P.L), a comprehensive search strategy for locating Indigenous research studies was developed. Based on a detailed analysis of Indigenous research scholarship, the search terms used included all the relevant terms identifying Canadian Indigenous populations, Indigenous methodologies, and Indigenous epistemologies (Castellano, 2004; Chilisa, 2020; Kovach, 2009; Smith, 1999; Wilson, 2008).

#### 4.4 Identification of relevant Indigenous research studies

The inclusion criteria for selecting qualifying studies were based on (1) geographical criteria (Canada); (2) temporal criteria (1997-2020), and (3) on the methodologies and epistemologies frameworks used which had to be self-identified as Indigenous. Once the initial search was done, the exclusion of studies was based on erroneous population and erroneous methodology. Furthermore, theoretical articles were also excluded from this study (systematic and/or scoping reviews, editorials, book introductions, book reviews and literature reviews). Consequently, the initial search, in four databases (Table 1), yielded a total of 279 articles dating from 1997 to 2020. After 24 duplicates were removed, 255 studies were screened using titles and abstracts. The title and abstract screening process allowed us to look in detail at the Indigenous population participating in the study and at the methodologies used. This step identified 118 articles as being irrelevant and 137 studies as moving up to the next step of the review. The final selection of studies was based on a full-text review of each article deemed relevant. This final stage yielded 46 articles that met all the identified inclusion criteria.

Table 1. List of databases & number of articles found with relevant criteria  
(before screening process)

Ovid ERIC	54
Ebsco Bibliography of Native North; Americans Academic Search Complete; Education Source	90
Ovid Medline	65
Canadian Business and Current Affairs	75
Total of studies identified through database searching before screening	279

#### 4.5 Charting the data

Two charting tables were developed (supplemental files): one regrouping all the selected studies from 1997-2015 and one from 2016-2020. Nine data items were used to record relevant information from the sources that met all the inclusion criteria, these were: a) authors, year of publication and journal name, (b) discipline/area of research, (c) Indigenous community participating in the study (with geographical location), (d) epistemology/theoretical framework, (e) study design, (f) methods used, (g) community outcomes and/or study objectives met, (h) analytical process for interpretation of results, (i) form of dissemination of study in participating community, (j) researcher positionality in the study.

## 5. Results

The final selection of 46 studies was further subdivided into research area categories for subsequent analysis. The following tables (2 & 3) summarize the results for 1997 to 2015 (n=23), and the results for 2016-2020 (n=23).

Table 2. Categorization of research topics (1997-2015)

Topics and subtopics researched	<b>Tot = 23</b>	References:
<b>Education</b>	<b>Tot = 11</b>	
Post-secondary education.	3	Graveline, 2001; 2002. Restoule, 2005.
Indigenous & non-Indigenous teacher education	2	Kitchen et al., 2010. Kerr & Parent, 2015.
Social work post-secondary education	2	Dumbrill & Green, 2008. Clark et al., 2010
Indigenous pedagogy/education & culturally relevant education.	4	Sterling, 2002. Alteo, 2009. Bell, 2013. Lavoie, Mark & Jenniss, 2014.
<b>Health:</b>	<b>Tot = 9</b>	
Traditional Indigenous healing practices	3	Edge & McCallum, 2006; Iseke, 2010; 2011.
Mental health wellness	4	Hanson & Hampton, 2000; Lavallée & Poole, 2009; Lavallée 2009. Pazderka et al., 2014.
Sexual health	1	Healey, 2014.
Food security and wellness	1	Socha, Zahaf, Chambers, Abraham & Fiddler, 2012.
Resource management	3	Thorpe, 1997;1998. Latulippe, 2015.

Table 3. Categorization of research topics (2016-2020).

Topics researched	<b>Tot = 23</b>	References:
<b>Health:</b>	<b>Tot = 13</b>	
Traditional Indigenous healing practices	7	Howell, Auger, Gomes, Brown & Leon, 2016. Tobias & Richmond, 2016. Sasakamoose, Bellegarde, Sutherland, Pete & McKay-McNabb, 2017. McGinnis, Tesarek Kincaid, Barrett & Ham, 2019. Smith, McDonald, Bruce & Green, 2019. Leigh Drost, 2019. Rowe, Straka, Hart, Callahan, Robinson & Robson, 2020.
Youth mental health wellness	1	Morris, 2016.
Youth wellbeing	1	Petrucka, Bickford, Bassendowski, Goodwill, Wajunta, Yuzicappi, Yuzicappi, Hackett, Jeffery & Rauliuk, 2016.
Sexual health	2	Gesink, Whiskeyjack, Suntjens, Mihic, & McGilvery, 2016. Maranzan, Hudson, Scofich, McGregor & Seguin, 2018.
Substance use disorders treatment	2	Marsh, Cote-Meek, Young, Najavits & Toulouse, 2016. Marsh, Marsh, Ozawagosh & Ozawagosh, 2018.
<b>Education</b>	<b>5</b>	
Indigenous pedagogy. Culturally relevant education.	5	Deer, 2016. Robinson, Barrett & Robinson, 2016. Stelmach, Kovach, Steeves, 2017. Twance, 2019. Freeman, Martin, Nash, Hausknecht & Skinner, 2020.
Food sovereignty/knowledge	3	Martens, Cidro, Hart & McLachlan, 2016. Bagelman, Devereaux, & Hartley, 2016. Delormier, Horn-Miller, McComber & Marquis, 2017.
Social work Practice in Indigenous communities.	2	St-Denis Walsh, 2016. St-Denis Walsh, 2017.

### 5.1 Results for Indigenous methodologies, all research areas included (1997-2015)

In terms of the methodological designs used to foment relational accountability with Indigenous partners from 1997-2015: community-based participatory research incorporating Elders in the research process was the most used method. Elders were included in the research as advisors on ethics committees, co-researchers, and ceremonial experts providing guidance for cultural protocols. The presence of Elders also meant that ceremony (smudging with sage and/or offering tobacco) was used as a research tool to foment relationality and reciprocity.

In terms of the methods: storytelling and storywork (n=11), which center on personal life-stories and the significant cultural narratives and talking circles (n=11) were the most used methods. Unstructured interviews, consistent with oral ways of sharing knowledge and with storytelling, were less used (n=5). One study used the Anishnaabe symbol-based reflection, a new modified arts-based visual research method (Lavallée, 2009), and finally, digital storytelling emerged as a new narrative method that incorporates both audio and video components (Iseke, 2010; 2011).

An important aspect of Indigenous research is reciprocity (Kovach, 2009). This means giving back to the community in ways that benefits the community directly (Smith, 1999; Castellano, 2004). All the research methods used in these studies were connected to community outcomes (see Table 4). These include intergenerational relationship building (Thorpe, 1998; Bell, 2013), revitalization of traditional ways of teaching, learning, and healing (Iseke, 2010, 2011; Bell 2013); knowledge creation in a distinct Indigenous way (Sterling, 2002; Lavallée, 2009), capacity building for local researchers (Thorpe, 1998), positive identity formation for youth (Thorpe, 1998; Bell, 2013) and greater recognition of the validity of Indigenous knowledge (Bell, 2013; Latulippe, 2015).

Table 4. Research methods used and community impacts of Indigenous methodologies (1997-2015).

Research Methods & protocols. Stated impacts	Total	knowledge creation	Capacity building	Revitalization of traditional healing and teaching	Positive Identity formation	Relationship building	Decolonizing	Greater consideration of IK as valid knowledge.
PAR: participatory-action-research & community-based research	8	x	x			x	x	x
Elder involvement and guidance in the research process	12	x	x	x	x	x	x	X
Talking circles	11	x		x		X		
Storytelling/ Storywork	11	x		x	x	x	x	
Unstructured interviews	5	x	x	x				
Ceremony Feasting.	7	x		x		x		
Digital stories – audio and video recordings	1	x	x	x		x		x
Anishnaabe symbol-based reflection	1	x		x	x	x	x	x
Culturally relevant programs	2	x	x	x	x	x	x	x
Poetry/metaphoric narratives	3	x		x			x	



### 5.2 Results for Indigenous methodologies, all research areas included (2016-2020)

In the second period, the methodological design most used to foment relational accountability was participatory-action-research (PAR) and/or community-based research with Elders deeply involved throughout the research process. The method most used during this time was talking circles/sharing circles/healing circles (n=14). Additionally, “circle methodology” was often combined with storytelling, creating one seamless movement in which stories were shared within a circle (Wilson, 2008). “Feasting” or gathering to eat, was also described as a “sharing circle” type of method since its goal was to share stories about traditional foods (Bagelman, Devereaux & Hartley, 2016). Indigenous autoethnography emerged as an individual reflective storytelling method (St-Denis & Walsh, 2016). Some research projects used semi-structured interviews and conversational methods (n=8), and only two projects included ethnographic field methods (observations and field notes) as part of an ‘emic’ Indigenous observational approach in which the researcher is a member of the community (Wilson, 2008; Deer, 2016). Finally, digital storytelling continued to develop and expand its scope (Freeman, Martin, Nash, Hausknecht, Skinner, 2020).

In terms of the methods that embody the principles of the “four Rs”, ceremonies incorporating tobacco offerings to Elders were part of almost every project (21 out of 23 studies). In terms of identified community outcomes, talking circles (n=14) were linked to relationship building and the creation of knowledge (Bagelman, Devereaux & Hartley, 2016), storytelling was related to revitalizing Indigenous knowledge and relationship building in educational research (Deer, 2016; Stelmach, Kovach & Steeves, 2017), and digital storytelling was be associated to intergenerational knowledge creation (Freeman, Martin, Nash, Hausknecht & Skinner, 2020) (see Table 5).

Table 5. Distribution and impacts of Indigenous methodologies (2016-2020).

Research Methods & protocols. / Stated impacts	Tot: 23	Knowledge creation	Capacity building	Revitalization of traditional healing and teachings	Living documents (digital stories & videos)	Positive Identity formation	Relationship building	Restoring food security	Greater consideration of IK as valid knowledge
PAR: participatory-action-research.	21	x	x				x	x	x
Elder involvement and guidance in the research process	21	x	x	x			x	X	x
Talking circles Health circles Sharing circles Focus groups circles	14	x		x			x	x	
Storytelling/ Storywork	13	x		x		x	x	x	
Semi-structured Interviews/ Conversational method	8	x		x					
debriefing Focus groups/circles	3						x		
Digital stories – audio and video recordings	1	x	x	x			x		x
Feasting	1	x		x			x	x	x
Auto-ethnography	2	x	x	x		x	x		x
Field notes and observations	2	x							

### 5.3 Results for Indigenous epistemologies

The results of the epistemological analysis were divided not by period but by area of research. A disciplinary subdivision imposed itself because different disciplines tend to utilize different theoretical frameworks. Education research, for example, tends to be associated with a post-positivistic perspective, that might include constructivist, phenomenological or critical theoretical frameworks (Kovach, 2009). On the other hand, health research (epidemiology, treatment research) tends to be associated with a scientific positivist outlook and with quantitative methods (Smith, 1999). The following analysis, therefore, was aimed at seeing if depending on the area of research, Indigenous epistemologies were applied differently. The table below (6) lists all the Indigenous theoretical frameworks used in the studies reviewed and links them to different areas/disciplines. Subsequently, some of these frameworks are discussed more in detail.

Table 6. Area and topic-specific uses of Indigenous epistemologies (1997-2020)

Indigenous Epistemological principles used/ theoretical frameworks	Post-secondary education/ teacher education	Indigenous pedagogy/ culturally relevant education	Social work Teaching and practice	Mental Health/ Treatment and recovery	Health and holistic wellness	Sexual Health / Violence	Traditional healing practices	Food (knowledge and Indigenous practices)	Natural resource management
Sustainable self-determination								x	
<i>Nehiyaw</i> Cree epistemology		x			x	x	x		
Medicine Wheel	x	x		x	x	x	x	x	
4 Rs (respect, reciprocity, responsibility, relevance)	x	x		x	x				
Ethical space				x	x	x	x		
Anishinaabe “ <i>All our relations</i> ”	x	x	x	x	x	x	x	x	x
<i>IQ</i> (Inuit TK)				x		x			x
Warrior philosophy			x						
Two-Eyed seeing approach				x	x	x			x
Post-colonial / anti-colonial	x	x	x				x		
Decolonizing perspective	x	x	x	x	x		x	x	x
The Two-Row Wampum: Treaty perspective									x
Sweat Grass porcupine quill box					x				
<i>Nuu-chah-nulth</i> philosophy		x							
7 Grand Father Teachings	x	x							
Critical Tribal theory	x		x						
Indigenous storywork.	x		x					x	
Ethical relationality.	x		x						
<i>Nlakapamux</i> cultural knowledge and teachings		x							

#### 5.4 Epistemologies in Indigenous Health studies: 1997-2020

In sum, all the epistemologies employed in the health-related studies privileged a holistic and decolonizing approach and therefore prioritized Indigenous “teachings” about health over pathological considerations. These epistemologies were characterized by using place-based cultural references (Smith 2018) and emphasizing the larger worldview of connectedness, or the principle of “*all our relations* and its importance to physical, mental, emotional and spiritual health” (McGinnis et al., 2019: 165). Consequently, the Medicine Wheel was used as a theoretical framework, as well as the Anishinaabe, Seven Generations Teaching (Lavallée, 2009; Lavallée & Poole, 2010), the Cree health teaching circle (Pazderka et al., 2014), and Inuit knowledge or *Inuit Qaujimajatuqangit* (IQ) (Thorpe, 1998; Healey, 2014, Morris, 2016). These frameworks can also be considered anti-colonial as they affirm Indigenous people’s rights to self-determination and include the larger social and political context of colonization and intergenerational trauma (McGinnis et al., 2019). In this way, for example, the “Wise-practices approach” is said to be “inclusive, locally relevant, sustainable, respectful, flexible, and pragmatic” and considers the “historical, societal, cultural, and environmental factors” that play into a study (Pretrucka et al., 2016, p. 181). *Indigenism* in health research, therefore, emerges as a form of epistemic resistance that “directly confronts and challenges colonial oppression and uphold Indigenous self-determination.” (Rowe et al., 2020: 160). Therefore, the Indigenous health studies reviewed defied the biomedical dominant model of health and proposed a holistic vision and approach to health issues and healing: “Where the Aboriginal health model is holistic and encompasses the four dimensions of health (physical, mental, emotional, and spiritual well-being), the Western biomedical concept of health often concentrates on disease and infirmity” (Howell et al. 2016: 114).

#### 5.5 Indigenous educational studies: 1997-2020

In educational research, the epistemologies used also espoused a holistic and relational Indigenous worldview. Indigenous stories were given the forefront as concrete manifestations of Indigenous epistemologies. Storywork and storytelling were used as theoretical and analytical frameworks (Alteo, 2009; Stelmach, Kovach & Steeves, 2017; Deer, 2016). The Medicine Wheel was also used to connect education and wellness as a “wheel-as-model approach” proposing a framework used to promote a holistic and integrated approach to education (Robinson, Barrett & Robinson 2016, p. 111). Land-based educational research using Anishinaabe epistemologies also underlined how research must prioritize traditional ecological knowledge to support educational self-determination (Twance, 2019). Additionally, Critical tribal theory (a subset of Critical race theory) was used to revalorize and preserve Indigenous knowledge, but also, to transform Indigenous education (Alteo, 2009). Lastly, Indigenous research in education also used “a unifying Indigenous philosophy” to amplify the voice of Indigenous students and their experiences in the education system (Stelmach, Kovach & Steeves, 2017: 5).

#### 5.6 Results for researcher positionality

In 40 out of the 46 studies reviewed, authors explicitly located themselves and engaged in a self-reflexive examination of their positionality and discussed how this *location* influenced them as knowledge producers. Additionally, most researchers reflected on the principle of *relationality* in the process of doing Indigenous research and on the importance of having and maintaining respectful relationships/partnerships with Indigenous participants. Furthermore, most researchers acknowledged that this self-reflexive exercise was a crucial aspect of Indigenous research (Wilson, 2008). Nonetheless, there was less consensus among researchers regarding what best qualified them to do Indigenous research in the first place. In some cases, the accumulated knowledge and professional experiences in Indigenous contexts were seen as

enabling non-Indigenous researchers to do Indigenous research (Robinson, Barrett & Robinson, 2016; Healy, 2014, Thorpe 1998). In other cases, it was argued that it was the Indigenous *sensibility* of Indigenous researchers that best *positioned* them to do Indigenous research (Stelmach, Kovach & Steeves, 2017; Twance, 2019).

Based on what researchers said about their own locations and experiences with Indigenous peoples, three main positions were identified throughout the studies reviewed: (1) the emic/insider Indigenous researcher(s), (2) the collaborative team made up of a mix of insider and outsider perspectives, and (3) the outsider Settler researcher(s). The table below (Table 7) summarizes what characterizes each position and identifies where each study is located.

Table 7. Locating positionality in Indigenous research (all studies).

Emic/insider research:	Insider/outsider research:	Outsider research:
Self-Identified Indigenous researcher. Close ties to an Indigenous community and/or kinship ties to community members. Privilege relationship with Elders. Privilege relationship with a specific land/place, Ecological place-based knowledge; Knowledge/familiarity with an Indigenous language. Knowledge/familiarity with cultural protocol (i.e., tobacco). Epistemology lived as a personal philosophy/way of life. Prioritizing that research benefits directly Indigenous communities.	Mixed research team that claims <i>both</i> positionalities (insider and outsider) and <i>used</i> both positionalities in research.  Sometimes uses a <i>mixed method</i> approach with some Indigenous and some non-Indigenous methods/epistemologies.  Might use an Indigenous theoretical framework based on the Indigenous culture/origins of the Indigenous researchers.	Research team made up exclusively of Euro-Canadian researchers. Recognition of Settler identity. Trained in Euro-Canadian education. Working relationships with Indigenous participants/communities/organizations. 'Book knowledge' of Indigenous epistemologies. Indigenous epistemologies not lived as a personal philosophy.  Working actively to disrupt it and decolonize research. Seeking long-lasting relationships with Indigenous communities even if this is sometimes impossible beyond the completion of a research project.
<b>Research studies 1997-2015</b>		
Graveline, 2001; 2002. Sterling, 2002. Restoule, 2005. Edge & McCallum, 2006. Alteo, 2009. Lavallée, 2009. Iseke, 2010, 2011. Bell, 2013.	Thorpe, 1997; 1998. Hanson & Hampton, 2000. Dumbrill & Green, 2008. Clark, Drolet, Arnouse, Walton, Tamburro, Mathews, Derrick, Michaud & Armstrong, 2010. Lavallée & Poole, 2009. Kitchen, Cherubini, Trudeau & Hodson, 2010. Socha, Zahaf, Chambers, Abraham & Fiddler, 2012. Lavoie, Mark & Jenniss, 2014. Pazderka, Desjardins, Makokis, MacArthur, Steinhauer, Hapchyn, Hanson, Van Kuppeveld & Bodor, 2014. Kerr & Parent, 2015. Latulippe, 2015.	Healey, 2014.
<b>Research studies 2016-2020</b>		
Deer, 2016. Delormier, Horn-Miller, McComber & Marquis, 2017. McGinnis, Tesarek Kincaid, Barrett & Ham, 2019. Sasakamoose, Bellegarde, Sutherland, Pete & McKay-McNabb, 2017. Smith, McDonald, Bruce & Green, 2019. Twance, 2019.	Bagelman, Devereaux, & Hartley, 2016. Gesink, Whiskeyjack, Suntjens, Mihic, & McGilvery, 2016. Howell, Auger, Gomes, Brown & Leon, 2016. Marsh, Cote-Meek, Young, Najavits & Martens, Cidro, Hart & McLachlan, 2016. Morris, 2016. Toulouse, 2016. Yuzicappi, Hackett, Jeffery & Rauliuk, 2016. Tobias & Richmond, 2016. Stelmach, Kovach, Steeves, 2017. St-Denis & Walsh, 2016; 2017. Marsh, Marsh, Ozawagosh & Ozawagosh, 2018. Petruca, Bickford, Bassendowski, Goodwill, Wajunta, Yuzicappi, Maranzan, Hudson, Scofich, McGregor & Seguin, 2018. Freeman, Martin, Nash, Hausknecht & Skinner, 2020. Rowe, Straka, Hart, Callahan, Robinson & Robson, 2020.	Robinson, Barrett & Robinson, 2016. Leigh Drost, 2019.

## 6. Discussion

There was an increase in the number of Indigenous research projects conducted in Canada between 1997 and 2020, especially after 2015. More precisely, 23 studies were identified over the first period of 8 years, from 1997 to 2015, and 23 studies were identified over the second period of 4 years, from 2016 to 2020, corresponding to a 100% increase. This can certainly be related to the publication of the TRC report (2015) and to the impetus of research institutions to enact reconciliation with Indigenous peoples in Canada through research.

Based on our findings, over the last 23 years, not only did the number of Indigenous research projects increase but also the number of collaborations between Indigenous and non-Indigenous researchers augmented (1997-2015=11 and 2016-2020=15). This can be interpreted as a positive thing as it guarantees that current research in Indigenous contexts is not reproducing past mistakes where non-Indigenous researchers were “appropriating the vision of the less powerful while claiming to see from their position” (Haraway, 1988: 584). Indeed, as mentioned before, Indigenous research must include the *sensitivities* and *perspectives* of Indigenous peoples to be valid: “A non-indigenous, non-Maori person can be involved in Kaupapa Maori research, but not on their own” (Smith, 1999: 186). Furthermore, collaborations constitute an epistemic bridging or a “shared conversation in epistemology” between Settler allies and Indigenous scholars which is fertile ground for decolonizing research as it privileges “contestation, deconstruction, passionate construction, webbed connections, and hope for the transformation of systems and ways of seeing” (Haraway, 1988: 585).

Nonetheless, the great number of collaborations noted is also consistent with the fact that there are very few Indigenous researchers in academia and, therefore, most Indigenous research must be conducted in mixed teams: “One of the impacts of colonialism is that the number of Indigenous researchers remains low, representing less than 1% of Canadian scholars” (Hart, Straka & Rowe, 2017: 332). Hence, we must not idealize collaborations as they are not devoid of risks and require negotiations in multiple contexts and involve researchers in different accountabilities (Hart, Straka & Rowe, 2017).

Concurrently, researcher *relationality* with Indigenous peoples also stands out as a crucial factor determining *how* Indigenous research will be conducted. Indeed, there appears to be a positive correlation between researcher positionality and relationality: the more a researcher is centered in an Indigenous-insider position, with close ties to an Indigenous community, the more his knowledge is *situated* from “the vantage point of the subjugated” (Haraway, 1988: 581), and the more his methodologies are accountable to communities and centered in Indigenous place-based cultures. For non-Indigenous researchers, this is similar, the more they are *centered* in their relationships to Indigenous partners and communities, the more they include *their* perspective, and reflect on their own position, the more they practice relational accountability.

Finally, the question of what constitutes “good” Indigenous research imposes itself. It has been argued that “good” qualitative research is marked by the consistency between epistemology, methodology and method (Carter & Little, 2007). But in the case of Indigenous research, we can argue that ‘good’ Indigenous research also requires an internal coherence between a researcher’s *situatedness* or positionality, his/her epistemic stance, his/her methodology, and the methods used. This coherence is needed because Indigenous knowledge systems are not simply theoretical constructions learned in university but are embodied knowledge systems that are learned and enacted through relationships, in community and through ceremonies. The Medicine Wheel, for example, is not just a disincarnated health/wellness theory, it is an actual healing path, with teachings and principles enacted in rituals like the Sweat lodge (Lavallée, 2009). In this way, Indigenous epistemologies are intimately connected to a researcher’s positionality and this connection between epistemology, positionality and

methodology must be explicitly stated if the research conducted is to demonstrate internal consistency or coherence.

Based on this criterion, some research projects were identified as having a high level of internal coherence, meaning that authors explicitly connected their positionality with their theoretical framework, which in turn justified their methodology. On the other hand, others had a weaker or lower level of inner coherence, and a discrepancy was identified between positionality, epistemology, and methodology. The deciding factor was not the articulation of an Indigenous epistemological framework but rather how well-grounded this framework was in relation to the *situatedness* of the researchers conducting the study.

The table below (Table 8) lists several examples and links positionality, relationality with the epistemic and methodological choices of the researchers conducting the studies. This table also demonstrates how some studies can be identified as being stronger or more internally coherent than others.

Table 8. Correlation between positionalities, methodologies, and epistemologies

Researcher positionality	Relationality with Indigenous communities.	Epistemological choices and articulation of theoretical framework	Methodological choices.
<b>Insider/Indigenous positionality.</b> Self-identified Indigenous researcher. Connected to place-based knowledge system, Lived/embodied philosophy. Close ties with Elders. Strong relationship with a specific community/land/place.  <b>Examples:</b> Nicole Bell (2013), Lynn Lavallée (2009) and Smith (2018).	Strong sustained long terms relationships with Indigenous peoples.  Ancestral ties to a community and/or family ties to community members.  Personal involvement/close ties with Indigenous communities leads to prioritizing research participants as co-creator of knowledge.	Clear articulation of an Indigenous epistemology with identified place-based culture – well-grounded.  <b>Examples:</b> Nicole Bell (2013), Anishnaabe cultural-based education is based on Anishnaabe teachings, linked to positionality.  Smith (2018) and the “Sweetgrass and porcupine quill box” epistemology-based Ojibwe culture linked to positionality.  Lavallée (2009) Anishnaabe symbol methodology based on Anishnaabe teachings linked to positionality.	Methods privilege Indigenous ways of knowing and doing.  The methods chosen are clearly linked to the epistemological framework.  <b>Examples:</b> Anishnaabe symbol-based reflection corresponds to Anishnaabe epistemology Lavallée (2009).  Smith (2018) and the “Sweetgrass and porcupine quill box” methodology-based Ojibwe culture.
<b>Insider/outside research:</b> Mixed research team: Includes <i>both</i> positionalities and <i>used</i> both positionalities in research.  <b>Examples:</b> Morris (2016) with Inuit partners; Thorpe (1998) with Inuit partners and Latulippe (2015) with First Nation partners.	Strong sustained relationships with Indigenous peoples.  Personal involvement/close ties with Indigenous communities leads to prioritizing that research benefits these communities.  And  Treaty partners: Outside allies working alongside Indigenous scholars.	Mainly uses an Indigenous theoretical framework clearly based on the Indigenous culture of the Indigenous researchers – no appropriation.  Treaty perspective of respectful relations between Indigenous and non-Indigenous ways of knowing.  <b>Example:</b> Natasha Thorpe (1998) used Inuit knowledge (IQ) as its epistemological framework related to mix team’s positionality.  Morris (2016) used IQ as theoretical framework in collaboration with Inuit women’s association. Latulippe, (2015) Wampum belt framework used to reflect Treaty approach of respectful collaboration.	Mixed method approach with some Indigenous and some non-Indigenous research methods.  Uses to its advantage the cultural differences of researchers:  Indigenous research may conduct interviews, lead sharing circles with Indigenous participants for example.  <b>Example:</b> Natasha Thorpe (1998) used her position to ask ‘naïve’ questions.  Morris (2016) used survey and talking circles with Inuit Elders with Inuit facilitators.  Latulippe, (2015) used Elders’ guidance for research.
<b>Outsider research:</b> Settler researchers. Trained in Euro-Canadian education.  Mostly book knowledge of Indigenous epistemologies.	Identified as allies working alongside Indigenous community partners.  Working relationships with Indigenous.	Critical, Anti-colonial and decolonizing theoretical frameworks elaborated.  Indigenous epistemology glossed over and vague, not based on a specific culture, the incongruity between	Use of decolonizing methodologies.  Engage with Indigenous methods as an effort to honour and give voice to Indigenous participants.

Working relationships with Indigenous participants/communities/organizations. <b>Examples:</b> Robinson, Barrett, and Robinson (2016)	Seeking long-lasting relationships with Indigenous cultures but this might not be possible beyond the research project as such.	researcher's (non-Indigenous) positionality and epistemology.  <b>For example:</b> Robinson, Barrett and Robinson (2016) and Mi'kmaw culturally relevant physical education no specific reference to Mi'kmaw epistemology.	<b>Example:</b> The conversational method used by Robinson, Barrett and Robinson (2016).
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## 7. Limitations

While some Indigenous communities across Canada have chosen to engage in research alongside Indigenous and non-Indigenous scholars, many have chosen to not do this type of work. Therefore, this review, although detailed, only represents the tip of the iceberg in terms of the vast creation of knowledge that is happening within Indigenous communities across Canada.

Methodologically speaking, the database search strategy for the scoping review drew from pertinent terms identified in the relevant literature, but this strategy might have excluded inadvertently some valuable studies that might have used Indigenous terms to describe their methodologies and epistemologies. This scoping review also did not include a systematic bibliographical search of the selected studies; thus, other valuable studies might have been inadvertently excluded.

## 8. Conclusion

This scoping review, based on 46 studies conducted across disciplines in Canada between 1997 and 2020, found that, over the last two decades, Indigenous research has come into prominence. Furthermore, this review also has discovered that the most prominent form of Indigenous research is across contexts, as collaborations between Indigenous and non-Indigenous researchers. All these trends point to the fact that Indigenous knowledge systems are becoming less marginalized in the academy, yet, paradoxically, Indigenous researchers remain few in numbers. Considering this, it is crucial to reflect on the positionality of researchers conducting Indigenous research. Indeed, it is important to consider if, in the research conducted, there is a coherence between a researchers' position, his epistemic stance, and his methodology, as this will allow Indigenous knowledge systems to be protected from misrepresentation and distortion. Traditionally, Indigenous knowledge has been protected in communities by "knowledge keepers" who were responsible for safeguarding it and made sure that those who received it would protect it (Salmon, 2020). How can this be done in an academic context? By making sure that the Indigenous partners involved in research accompany non-Indigenous researchers in elaborating their theoretical frameworks and methodologies so that these are grounded in *relationships* and in specific place-based cultures (Hart, Straka & Rowe, 2017). Finally, the task of protecting Indigenous knowledge cannot just fall on the shoulders of Indigenous partners, non-Indigenous researchers must also take it upon themselves to internalize the research principles of Indigenous research outlined by Indigenous scholars.

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## United Europe – Yes, or No?

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### *Abstract*

In recent years, the European Union has been facing a number of challenges that it is finding it increasingly difficult to overcome. Most EU member states are facing a crisis of confidence in Europe and its institutions, and at the same time nationalist political parties and ideas are developing more and more, leading to a weakening of European solidarity. Eastern European countries weakened awareness of the collective interest. The common values that existed until then have become “diluted”, because different understandings of the nature of the state have emerged, as well as different views on international politics. At the same time, support for European integration among citizens has been declining, and fewer and fewer have seen membership as good and can bring significant benefits. Today, the idea of a united EU is in crisis and that is precisely the cause of the crisis the Union is facing.

*Keywords:* European Union, idea, crisis.

### 1. Introduction

The idea of a united Europe has fascinated philosophers and visionaries for centuries. Among them were Pierre Dubois, Claude Henri de Saint-Simon, Jean Jacques Rousseau, Giuseppe Mazzini, Victor Hugo and Immanuel Kant. History tells us that the idea of a united Europe has taken on different characteristics over the centuries, depending on the political and cultural context. The Young Europe Movement (1834), the European Congress for Peace (1876), and the Pan-European Movement (1926) are just some of the movements of a united Europe throughout history. The period after the Second World War was also crucial, when Europe found itself divided into ideological blocs (capitalist and communist), and the United States, which has an important role in the unification of Europe, wanted to stop the spread of communism in Europe through various approaches. Thus, was implemented the American foreign policy plan to stop the spread of communism, the so-called Truman’s doctrine, which was later supplemented by the Marshall Plan or the European Renewal Plan.

This will apply only to some European countries, primarily Western Europe, while the rest will be covered by the Iron Curtain until the fall of the Berlin Wall in 1989, when the actual integration of Germany and the symbolic integration of the whole of Europe. The European Union is facing a great challenge and even the mantra proclaimed for years about unity and further integration has been called into question in order to overcome numerous weaknesses and ensure further development, prosperity and unity. Building a common European identity, the economic crisis, the euro crisis, the migration crisis, the consequent rise of right-wing populism and violations of basic EU values by countries like Hungary and Poland, Britain’s exit from the EU and

Brexit difficulties are weaknesses facing the EU? Unity and togetherness of the EU. The sustainability of the EU concept as such has been called into question and the need for changes in its operation is evident. The European Union is a project of unification of European nations with two main motives. The first is to establish stability and lasting peace in Europe through economic and political integration.

The second is the creation of a single, integrated market that will enable faster economic development (synergistically, individually and collectively) and thus strengthen Europe's role in the world economy. The idea of a united Europe has fascinated philosophers and visionaries for centuries. Proponent of the idea of European unification, the French writer Victor Hugo wrote in 1855: "Our continent will be a state of one people. There will be no borders, no customs, and no bans, there will be only the free movement of goods and people." And the solidarity of European peoples (Dedman, 2001). Back in 1929, the French Prime Minister Aristide Briand, at a session of the League of Nations, proposed the formation of a federation of European states for the purpose of economic progress and political and social cooperation. Politician Edouard Herriot published the book *United European States* in 1930, in order to draw the public's attention to the idea of European unification. However, its development was completely interrupted by the rise of Nazism in Germany which led to the beginning of World War II. After World War II, Winston Churchill called for the creation of a United States of Europe because he was convinced that only a united Europe could ensure peace. His goal was to eliminate once and for all the evil of nationalism and incitement to war in Europe (Dinan, 2010).

What began as an exclusively economic union, has evolved into an organization that encompasses many policy areas, from climate issues, environment and health to foreign affairs and security, and justice and migration, which is today the main argument of Eurosceptic when discussing the EU idea. Today, 70 years after its founding, the EU faces major challenges, from unemployment and economic stagnation to the refugee crisis and the fight against terrorism. It is facing threats from outside and inside, primarily because of the decision of the United Kingdom to leave the European Union, but also because the fundamental European idea of cooperation between the states is being questioned. Will Brexit be a hint of a trend of further disintegration of the EU and the collapse of its fundamental values, or an expensive test of EU ant fragility?

## 2. Economic interpretation / crisis analysis of the EU idea

The scientific paper "European citizen in times of crisis" (Samardžić & Milosavljenović, 2013) discusses the question of why European civil society has not emerged in the development of European integration so far. The author emphasizes that through several decades of development, a systemic integration of a number of areas of public life has been carried out, and starting from the common market all the way to monetary union, but that this process has not been accompanied by appropriate social integration. This issue is gaining in importance in today's time of crisis. The Economist Intelligence Unit (EIU) has published a report entitled "Europe stretched to the limit", which presents seven key problems that threaten the European Union in economic and political terms and that could lead to its collapse. The problems identified are: the UK referendum, Greek debt, monetary policy, declining productivity, tensions with Russia, party systems, the migrant crisis (-----, 2019).

The study entitled "What is a political union" (Dullien & Torreblanca, 2012) considers three choices about the type of political union that European leaders must make. The first choice is between a limited economic federation aimed at stabilizing the euro, and full economic integration that would take over traditional national and state tasks, such as taxes, social protection and redistribution. The second choice is between a rules-based federation with very little room for innovation and flexibility policy and a federation with large discretionary powers and policy instruments. The third choice is between a political system that relies on indirect

legitimacy, and which is mainly managed through interstate mechanisms, and a political system that relies on instruments of direct legitimacy and which gives great executive powers to supranational institutions such as the European Commission.

The report of the US Congressional Research Service “Europe Union: Current Challenges and Perspectives” states that the EU is currently facing a number of political and economic pressures, such as slow economic growth, high unemployment in many countries, and the rise of populist political parties. “Eurosceptic” feeling. These factors complicate the EU’s ability to address a multitude of internal and external challenges including: the Greek debt crisis, migration and the refugee crisis, the UK referendum on EU membership and the increased threat of terrorism (-----, n.d.a).

The study “Mapping Future Scenarios for the Eurozone” (Rodrigues, 2012) states that the eurozone is facing a systemic crisis with far-reaching consequences for the future of economic and monetary union, European integration and Europe. According to the study, four main scenarios are possible in the future: (1) Member States may continue to try to manage the crisis, which may lead to the break-up of monetary union; (2) the second variation leads to further reversal, which also affects political integration; (3) a specific combination of factors that can lead to a two-tier EU, with a small hard core of Member States; and (4) (part) of a Member State may terminate monetary union through fiscal and political union.

The study “Solidarity and Strength: the future of the EU” recognizes that solidarity and strength are becoming key concepts for the future of the EU. Without solidarity and cohesion, there is no capacity to act inside or outside the Union. The debt crisis has shown the need for increased coordination and integration, while support for a more united Union with increased solidarity is declining. Many citizens are under the impression that the new dimension of European integration involves much greater centralization and risk (-----, n.d.b.).

The published paper “The crisis of the management process in the EU – Does Jean Monnet’s method of integration survive” (Šmitran, 2016) takes the view that the model of integration promoted by Jean Monnet in the period after the outbreak of the systemic crisis in 2005 in the EU showed contradictory properties. The need for a fast and efficient decision-making system has marginalized the European Commission and highlighted the European Council as a key political institution. The Lisbon Treaty, which entered into force on 1 December 2009, has further complicated the already complex policy-making and decision-making process within the EU. Due to the large divergences of the Member States in terms of further development of the Union, differentiated integration is imposed as a future dominant model of integration.

The scientific paper “Possibility of managing the EU institutional crisis” (Dabić, 2016) states that the crisis-induced dissatisfaction, both in terms of legitimacy and the performance of common European institutions, conditioned the need to undertake a more serious and far-reaching reform of the EU governance system. It is required that the decision-making process in the Union be made more efficient and democratic at the same time, which are two political values that are not at all easy to reconcile and achieve. The paper argues that the necessary institutional reform at Union level is largely hampered by the lack of legitimacy to carry it out. The current European elites have neither a clear political vision nor a determination to take measures that would make the governance system more democratically accountable to citizens.

De Witte and Heritier (2012) state that the economic crisis has erased the progress of European economies made in the years before the crisis. The stable economic growth and employment growth that characterized the decade before the crisis have disappeared. In conditions of growth and economic prosperity, the asymmetry of the EU and the Eurozone did not create major problems. However, the economic crisis in the EU had a more pronounced intensity and longer duration compared to the United States and unequal intensity in some EU member states. The crisis has revealed the EU’s fundamental weaknesses.

The European Union is facing a major challenge: how to ensure prosperous development in the future? The EU needs a higher degree of political and fiscal integration, greater investment in research and development to develop a knowledge-based and innovation-based economy, better education, higher employment and environmental protection. The Union needs to address its own weaknesses and secure new sources of strength through further integration.

### 3. Innovation of the European project as a basis for further integration

The economic crisis that spilled over into the EU from the United States in 2008 confirmed what was already obvious after the failed referendums and the failure to adopt a treaty on a constitution for Europe – and that is – that the Union has entered a new phase of integration, a crisis. The economic crisis has also revealed fundamental weaknesses and new challenges, as well as the need to further strengthen integration processes. The weakening and crisis of the euro as a currency has raised legitimate concerns about the future of the euro as a single currency. The single currency, designed to strengthen the unification of members, became a source of tension and a threat to the united EU during the financial crisis. The referendum for the United Kingdom's exit from the EU dealt a great blow to European unity and deepened the crisis.

The fear that a domino effect could be triggered among other EU members is justified. Currently, the Union is facing the largest uncontrolled influx of migrants, and the main flows of migration are directed towards highly developed countries and areas of the EU. There is also a high degree of dissatisfaction of European citizens due to the erosion of social rights, large social differences between individual member states as well as within the states themselves. All of the above, the economic crisis, the euro crisis, the referendum on the United Kingdom's exit, the migrant crisis, are the challenges facing the EU, while the main cause of the crisis is the idea of a single EU. The European Union has gone through a difficult and long path of integration, and the motives for integration were the growth of Europe into an integrated, single market that should enable faster economic development, as well as the establishment of lasting peace and stability. However, that idea of a united EU is in crisis today. Solidarity and cohesion as key principles in the functioning of the EU can and should be important principles in overcoming the current crisis. European countries must become aware of the importance of cooperation and solidarity and jointly develop a vision for future development. EU members need unity and further integration to overcome a number of existing weaknesses and ensure further development, prosperity and unity. According to European Commission President Jean-Claude Juncker: "Solidarity is the glue that holds the Union together."

Today, EU member states no longer advocate a European project, but national programs, and in order to continue to function successfully, the EU needs a clear vision in which European values will once again take centre stage. It is necessary to forget the rivalry between competencies and institutions and work on strengthening unity and togetherness. The existential crisis the EU is facing is a crisis of the idea of a united EU. In his speech on the state of the Union in September 2016, the President of the European Commission, Jean-Claude Juncker, stated that "the EU is, at least in part, in an existential crisis. So far I have not seen so much division and so little togetherness in the Union. It is up to us to make an important decision."

Will we succumb to an easily understood sense of frustration? Will we allow ourselves to fall into a collective depression? Do we want the Union to fall apart before our eyes? „In the past six decades, integration has progressed continuously, but it is wrong to conclude that there were no obstacles or obstacles in that period. The history of European integration is a history of crises and their overcoming by finding new solutions and new commitments of integration actors. If the EU wants to survive, it is necessary to overcome numerous challenges, create a common vision and define a new concept that will be based on European values. Future progress requires comprehensive and substantial changes that require the widest possible consensus among

member states, which will continue the process of transforming the European system of states into ever stronger unions of peoples. Europe's structural weaknesses are completely exposed.

Therefore, enhanced cooperation of economic policies in the euro area should ensure a successful global exit from the crisis (idea) of the European Union. The European Union must react in the near future to avoid its collapse. In this regard, we can draw a few lessons from the current situation: the 27 EU Member States are highly interdependent. Put simply, the crisis has highlighted close ties and spill overs between national economies, especially in the Eurozone. Reforms, or lack thereof, in one state affect the performance of all others, as recent events have proven. The crisis and severe constraints on public spending have made it difficult for some Member States to invest in the basic infrastructure they need in areas such as transport and energy, not only to develop their own economies but also to help them participate fully in the internal market.

Therefore, coordination within the EU should be crucial. In fact, the last ten years of developments in the EU have only shown and proved that no country alone can respond effectively to challenges:

- The EU will only influence global policy decisions if it works together. Stronger outward representation must be associated with stronger internal coordination.
- Europe is left with a clear but difficult choice – or will jointly face the immediate challenge of recovery and long-term challenges – globalization, resource pressures, “aging” – to make up for recent losses, restore competitiveness, boost productivity and put the EU on track. Progress (“sustainable recovery”). Or it will continue at a slow and largely uncoordinated pace with reforms, risking ending in permanent wealth loss, a sluggish growth rate (a “slow recovery”) that can lead to high unemployment and social misery, and a relative decline on the world stage (“lost decade”).
- The need for innovation, deregulation with integration, which is a paradox. Strengthening Taleb's ant fragility, unified decentralization, etc.

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## New Dimensions of the Perception and Experience of Time in Conditions of the Global Risk Society

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### *Abstract*

This study aims to present new dimensions of the perception and experience of time in the conditions of the global risk society. The article attempts to answer the question of how the new global perspective changes the sense of time – its passage, flow, fulfillment, omission, passing, etc. It is analyzed how the clock time moves to the network flexible time of the global society. The main points in the article are: Conceptualization and historical dynamics of social time; The sense of time – Man and time – “measurability” and “limit” Man, society, space and time – the limit of eternity; From clock time to network flexible time – From the clock time to..., Flexible time, the changed attitude towards the future and the past.

**Keywords:** time, the global risk society, the new dimensions.

### 1. Introduction

An attempt will be made to answer the question of how the new global perspective changes the sense of time – its passage, flow, fulfillment, omission, passing, etc. It will be analyzed how the clock time moves to the network flexible time of the global society.

### 2. Conceptualization and historical dynamics of social time

#### *Social time*

What gives us the opportunity to talk about social time? Let's use a ready-made definition of what social time is, which is given in the *Encyclopedic Dictionary of Sociology*, which reads as follows: “Every expense of time is characterized by: duration (minute, hour, day, etc.); intensity (volume of time worked per unit); qualitative definition (depends on the nature of the activity – production work, reading, sports, etc.); level (determined by the complexity and efficiency of the activity). Time can be extended socially by intensifying the activity and raising its level, achieving more or higher quality per unit of time. Thus, time as a natural-physical phenomenon is permeated by social content and acquires a number of social characteristics. This gives reason to talk about social time” (Mihaylov, 1998: 39). The social time is: a basic dimension of any social system. Human activity is not only spatially but also temporally structured and limited in social time, inextricably linked to the structures of experience, interpretation and design

of events in social experience. Karl Marx used time as a universal measure of labor. Analogous to the division of abstract and concrete work. Social time manifests itself in two aspects: on the one hand, as abstract (objective, independent of individual activity systems, but generally effective, historical), and on the other, as specific social time (specific to each area and level corresponding to a particular culture, labor productivity, depending on the way of its subjective perception, etc.). K. Marx presents the reproduction of basic social relations not only from its synchronous-spatial side (for example, the groups of workers and capitalists separated by different property relations to the means of production) but also through its diachronic-temporal structuring (for example, through the division between working time belonging to the capitalist and free time as the part of the day remaining in the possession of the worker). Temporal alienation, i.e., the rupture of the time of “own” and “foreign” finds expression, e.g., in the struggle for a fairer regulation of the working day, as a unit of the struggle against the capitalist order.

Emile Durkheim emphasizes the collective nature of the notion of social time: it is not a product of individual consciousness, but of the activity rhythm of social groups. George Mead combines the temporal and the social in the self-determination (identity) of the personality, which ensures coherence between the temporal structures in the process of interpersonal interaction. Reality is “condensed” in the present, and only from its ever-updating perspective can the past and future be rethought by including them in time perspectives (time horizons). Pitirim Sorokin and Robert Merton isolate the sociocultural determinism of social time as social. Unlike astronomical (physical) time, which is Newton's definition is one-way, continuous and infinitely divisible, social time is multidirectional, interrupted and limited in different societies and cultures. Alfred Schütz and Niklas Luhmann place social time in the structure of time for the inner consciousness of the individual.

The intersubjectivity of the living world synchronizes “their” and “foreign” experiences in a common temporal typology. Social time has different levels of manifestation. Problems at the macro level are primarily related to timekeeping (calendar time) and the concept of time (time perception) in a given social system. Any natural or social event showing a lasting focus, frequency, speed, etc., to which other events can be related, can serve as a measure of time. The calendar time can be based on both natural phenomena: days, seasons, movement of the sun and the moon and related activities – round-the-clock work cycle, recreation, seasonally determined work, holidays, rituals; as well as of “purely” social phenomena - working weeks, holidays, church or revolutionary celebrations, anniversaries, “historical” events. The basic law applies here: the more timekeeping is oriented towards natural cycles (for example, in primitive societies), the more tangible is the stativity, repeatability and stability of time in its worldview concepts. Conversely, the more the criteria for the dismemberment and unification of time are culturally determined (for example, in developed industrial societies), the stronger its perception as dynamic, irreversible and changeable. A revolution in the sense of time took place with the introduction of world time (absolute Greenwich Mean Time and local time), which snatched the time from local constraints and turned it into an “artificial” construction. A new idea of time points and intervals is developed: “materialized” time becomes an increasingly limited and valuable resource.

Other scientific and technical factors for extensification and intensification of working time, for discipline and time self-control of the productive forces, etc. also contribute to this. “Time-saving” comes to respond to the growing temporal pressure not only in the material but also in all other spheres of society. The meso-level of time series research includes group (for example, ages, generations), organizational (for example, age) state, cooperative institutions) and role (for example, student, master) time plans. The latter hold the notions and expectations for a given period of time, as well as the conditions under which it can be considered fulfilled or failed, as a full or incomplete, for long-term or short-term, etc. Here there are differences not only between the levels but also between the different professional fields.

Obviously, one is the attitude towards the time of the television reporter and the locomotive driver, another of the teacher and the clerk, and third of the writer and the artist. This multisystem of the time order is the cause of many conflicts related to problems such as lack of time, forced waiting, or leaving (exclusion) from participation in some activity series. The micro-level affects the time structure of a person in two interdependent aspects: his “travel schedule” in time depends both on his biological cycle (birth, life, death) and on his social biography (status transitions, “careers”) and identity, providing continuity in the accumulation and release of personal experience (Mihaylov, 1998: 46-47). Time and space are determining parameters about the existing world and the fundamental forms of human experience. The human is an extreme being who carries within himself his own doom, which as an available thought he consciously suppresses. The sense of time, measurement, and passing that we carry within our means, first of all, that we are beings who can set goals and are therefore able to seek means appropriate for their fulfillment. Because that implies a distance from what rules us now.

A person’s ability to intend something means that you can also prefer what is unpleasant. It is the fact that man can choose what to do in his present that distinguishes him from all other living beings, and on the other hand, his individual choice for the future can determine the fate of other people around him.

The idea of a straightforward development from the past through the present to the future is completely inadequate to the real social and socio-psychological situation. The clearly marked course of the great story collides with the small life-worlds of people, in which different and non-standard innate biological “clocks” are constantly ticking. Therefore, time turns out to be a factor that actively transforms social and individual existence. The individual time of a person's life is called a biography. Biography is the duration of this life (see Gadamer, 1994). The individual experiences the feeling of social time, but manages to realize it as happened, as an event at the moment when it has already passed. One of the names of this process is aging, and the other is history.

### 3. The sense of time

Before we move into our day, let us reflect on how reality is changing in relation to the new dimensions of time, and how man is becoming its slave. To make a retrospective analysis of the sense of “measurability” and “limit” that we humans have created and to which we have subordinated our whole being. Here we will talk about how the very concept of time was perceived in and through human consciousness so that we can talk about the way in which time is perceived and experienced today as a whole.

#### 3.1 *Human and time – “Measurability” and “limit”*

The idea of the creation of the world laid down in the book of Genesis of the Old Testament of the Bible, namely: “1. In the beginning God created the heavens and the earth. 2. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters” (Bible, 2011 & Bible, 2021 in Gen. 1: 1-2.1,3). In the Torah (Genesis): “1. In the beginning God created the heaven and the earth. 2. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.)”, and it is an idea of creation out of nothing (see Torah, 2021).

תורה

בראשית

א בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ בְּוַהֲרָץ, הָיְתָה תְהוֹמָה וְנֶהוּ, וְרוּחַ יְהוָה, עַל-פְּנֵי תְהוֹם; וַיֹּרֶם אֱלֹהִים, מִרְחֹקַת עַל-פְּנֵי הַמַּיִם.

Bible

In the beginning

In the beginning God created the heavens; And the Spirit of God is hovering over the face of the waters.

This is an idea completely foreign to Greek philosophical thought. When, for example, Plato speaks of creation, he imagines the primordial matter to which God gives form. The same could be said of the ontological conception of the creation of the world projected into Aristotle's views (see Aristotle, 2000). To the ancient Greeks, God was more of a demiurge or an architect than a Creator or Creator of and in timelessness. But how, then, would matter and form be possible, which, after all, are temporal in nature? Thus, the Judeo-Christian ontological worldview mixes with the Greek one, dressing its theses in form and ideological validity. Thus, the Substance could be thought of as eternal (Substance means the idea of the human soul), and only the form is perishable and temporal and is due to the desire of God's will to project it and "find" it in the being space.

Based on this view, Blessed Augustine seeks an answer to the question: When did time arise? God creates the laws, the order, the distribution, but also the substance (by substance is meant the human soul), therefore, according to Blessed Augustine, time is created when the human soul is created. God is eternal, in the sense that temporal characteristics such as: before, then and after, cannot be attributed to Him. The Christian God is understood only as an eternal present, which is freed from all relation with time. It is an eternal abode beyond the flow of time. Based on this, Augustine builds his relativistic theory of time, which is embedded in our culture as a whole. Since the human substance is topped in this peculiar flow of time, how does personal substantiality empathize with this temporality? "Then, what is the time?" If no one asks me, I know; if I want to explain it to someone asking, I don't know!" – writes Blessed Augustine (Augustine, 1993: XI-XIV). It seems that we know very precisely what time really is when we should not define it, explain it, but only experience it. But if we turn our attention to it and, if we really have to explain it, "what exactly is the time," we do not know how to help ourselves to answer this question and get out of this collision. It is a great difficult for our human thinking to be able to express what time really is, because by virtue of a self-evident preconception of what it is, by it we are always inclined to understand the present: "Memory is the present. for the past, seeing is the present for the present, the expectation is the present for the future" (Augustine, 1993: XI - XX). Blessed Augustine reflects in the spirit of the Greek conceptual tradition, which has reinforced this notion in terms of how we perceive time today. The difficulty for our human thinking seems to come from the fact that time seems to have its true being in the presence of the present and at the same time loses, at the same time, its momentary, actual given as such. What is now, for us, is always transient, and past. It seems incomprehensible from the position of being in the present to the relation to what has already passed and what is to come as the future so that the whole is one time.

What actually makes Augustine blessed is that through the various dimensions and manifestations of time, through the existence of our bodies, it becomes clear that our souls are gaining experience. Time is this practice that our minds can accumulate in the flow of life in which they are involved. Blessed Augustine writes: "Time exists in the human soul, which expects, pays attention and remembers" (Augustine, 1993: XI - XXVIII). This thesis of Augustine sends us again

to Plato's thinking of being as intelligible. Plato says that the hierarchy of being is so structured that the "intelligent world" descends through the soul, and has and finds there, in it, its place as thoughts, and every definition of time has its true place there as the soul's aspiration to the future, and with a view to deliverance from temporality by submitting the soul to divine mercy. The aspiration of the human soul, that it concentrates the scattered variety of misleading "curiositas" (curiosities, curiosities), is the place where consciousness makes the distinction of different temporal spaces, giving them hierarchy. The impressions of this curiosity are connected with their arrangement in a kind of chronology for the separate consciousness. On the other hand, it is good to ask ourselves the question, as Hans-Georg Gadamer says: "Does time exist at all and is it a reality?" (Gadamer, 1994: 137).

In his attempt to answer H.-G. Gadamer refers to Aristotle's thesis about the number of movements, about the enumerated series of "nows" in which the movement unfolds, in which the existence of the counting soul is implied. For both, this does not necessarily mean that time is less real than place (topos) and that it (time) occurs and arises when perceived primarily by man. Time is not just real but manifests itself as time only in the experience of the human spirit. Does time really exist? Or it is the way of thinking, what is in fact given in time, bound to the specific extreme of consciousness. And is not time, therefore, together with space, an a priori form of the view of subjectivity, as it is according to Immanuel Kant? Or is time something else? Human consciousness tends to distinguish and separate time from space. Time is what is conceivable as annulled, and space in view of the present only seems such and is, therefore, an invulnerable reality. Another problem related to time is the problem of measuring it and in terms of what is it calculated? Augustine accepts that time is real, it has its true being: "We measure the passing of time. And, if someone asks me 'How do you know?', I will answer: 'I know, because I measure, and what cannot exist cannot be measured'" (Augustine, 1993: XI-XIV). The time that is measured or must be measured, in relation to everything in it, is always already thought of as: empty, empty, "superfluous", lost time, etc. Our experience of this type of contentless time is not an initial experience and in turn motivates us to look for and ask ourselves what are the conditions for and of the experience that allow us to see time as the time we use. According to Aristotle, man is a being who has a sense of time (aistesis xronon, see Aristotle, 2000), i.e., he has the ability to predict. But to be able to predict, to "predict", means to be able to "see" what is not yet, and it is with and through this vision to find the gap between the predicted and the present and to accept it as the present.

The sense of time is above all a sense of the future. The present, which is present in the forecast so that being present, refers to the non-present. The feeling, the sense of time, especially for us humans, means that, unlike other living beings, we could set goals, look for ways to achieve them, as well as try to achieve these goals in the shortest periods of time so as not to lose their relevance and appropriateness. For this expediency to happen, we should skillfully distance ourselves from what currently governs us. To assume, to intend, to predict, means to be able to prefer what is unpleasant in view of the intended goal, but in certain cases to be the most direct way to achieve it. Yes, but how much of a sense of time? Perhaps it is more appropriate here to talk about "duration", waiting, stagnation, as antipodes of time – although in themselves they are a kind of time, the time that has stopped until the assumption, intention, prediction, search for expediency – are a time of movement.

The sense of time, we could say, is a sense of a future situation. The future situation is the time to which human expectations are directed. On the other hand, this expectation of the future situation will affect and leave its mark on this "future situation". The time "until" the achievement of the goal is not just waiting to "pass", this interval is experienced and experienced in a temporal way in itself: as a duration, waiting, waiting. It is the experimental mode of forecasting and predestination as "time for" and "time from" and "time to" as free, respectively empty time. That is, for the appropriate action, time is freed up and as such is defined as empty in

terms of what it must be performed with. This opportunity to suppress one's passions, ambitions, intentions, in view of the possible future H.-G. Gadamer, refracting his understanding of the matter through the prism of Aristotle and Hegel, expresses himself with Hegel's thesis: "... Hegel describes as a characteristic of man, to suppress his passions. Suppressed passion is required at the moment, in the name of future success" (Gadamer, 1994: 140). Therefore, our preliminary attempts to project time on how to manage, direct, and project in a given time direction constitute its emptiness. The question, however, is whether this kind of experience of time, designed by ourselves as empty, i.e., designed as "empty" in view of the idea of being fulfilled, is the original experience of time as such at all. Do not all these forms of "disposition" of time mean an inauthentic temporality – that of the projecting "here-being" itself, which in itself is temporary and takes into account not only its time? We could answer with Heidegger's thesis about death, namely that death is something that every child always learns about. Knowing this secret about the extremity of "his" time, the child remembers it so that this secret then lies in his entire life experience as a mature person.

This is knowledge of our time experience and of our obligation to conform to time. Knowledge of one's own extreme means ontological knowledge of "failure" with the free disposal of time. And this is the human awareness of our existential limited extreme. Limited hour, a minute, or a second extreme time is perceived as something that frames our being in some final form. This framing or extremity of human consciousness in the social space, in living as such, can be perceived as negative, given that we are certainly extreme, bio-constant quantities, and as positive, because in its short "stay" in his human body man should be motivated to manifest his positive possibilities and aspects of his human nature.

In turn, the essence of our life consists in a set of cyclically recurring processes, coming out and coming back to ourselves, which seem to be obliged to maintain and be in a constant balance. It is the fact of the search for a balanced existence, formed in the ancient cultural tradition as isotropic, that forms the ontological idea of "pusis", insofar as the world was not created and carried by Atlas (the titan of Greek mythology with extraordinary power), but carried, soars and compares with and in itself, in its natural order according to the nature of its natural possibilities.

Is it possible for humanity to be able to constitute a rhythm in its existence as living? Life itself has its own structure of temporality, which is inherent in the consciousness of a lasting, enduring, enduring and waiting for present. In itself, in this enduring present, lies the security that human consciousness must realize. For H.-G. Gadamer itself becomes organic, and such a constitution of time, in turn, is constitutive of the existential constitution of the organic.

Only that which is separated from the cycle of life and is separated/separated into an independent life "has" time. It has already begun "its" time when its life began. X-G. Gadamer explains this idea with the example of G. Schilling: the seed does not belong to the time of the future plant and therefore it is in a sense eternal. But when it germinates and ceases to be just a seed, then the time of the growing plant has already begun. In terms of time, the seed is laid as his past and cannot participate in returning to it. In the same way, the time of life is articulated as a biography. The human habit of "biographing" time is perhaps the most accurate approach to man's attempt to structure his true temporal structure of life or living. The individual segments of life are constituted in a series of the present, though from the point of view of each last, past events or in other words phase forms of the present. Another quality inherent only in man is to mechanize the time of his existence. Man measures his life on a clock. This measurement is standardized for all people. The standard includes the time categories tenth, second, minute, hour, as well as the cardinal summaries: day, day, week, month, year, decade, century, epoch, era. These quantities are standardized, but in relation to the individual human being, they are experienced and experienced differently. This different way depends on different historical, cultural, socio-political, economic, etc. factors. Today, the life of a mobile globalized person is dynamic and stressful. Life passes into the so-called by us contemporaries of this present perception of time

accelerated, shortened, and even shrunk, as “compressed” time. These new characteristics of time also speak of new characteristics and structures for its perception and comprehension by the human consciousness.

### *3.2 Human and society, space and time – The limit of eternity*

Eternity - this word, so relevant in its essence, is worth mentioning, in order to make an analysis of this fundamental dimension of human existence - social time more complete. Eternity - in fact, is a counterpoint to the overall life of man as an individual and the unconscious intention of the possible conceivable and unthinkable being on a planetary scale as a whole. In the concept of eternity, space and time find their very clear outlines and extremes, and concepts such as history, birth, death, past, present, future, world, presence, absence, place, etc., are important and defining features for man. in his being in the so-called “there was once in the great never” – his life – from the point of view of eternity. The words of Fr. Hölderlin that “Even in the shortest moment there is something lasting.” them, which will be carried forever in the timelessness of eternity. And what is the guarantee that in fact this moment, at this moment, happens for the first time, and we are not in a “moment of memory”, which is carried in timelessness and is repeated constantly – forever.

Here is what M. Castells writes about eternity or its other name – undifferentiated time: “So, in the end, what is time, the elusive concept that confused bliss. Augustine, let Newton down, inspired Einstein, possessed Heidegger? And how is it transforming our society? (...) I find it useful to refer to Leibniz, for whom time is the order of following “things,” so that without “things” time would not exist. Modern knowledge of the concept of time in physics, biology, history and sociology does not seem to be refuted by this clear, synthesized conceptualization. Moreover, perhaps we will better understand the ongoing transformation of temporality if we make a connection with Leibniz’s concept of time. I propose the idea that timeless time, as I call the dominant temporality of our society, arises when the characteristics of a context, namely the information paradigm and the network society, cause systemic disturbances, in the sequential order of the phenomena occurring in this context. These disturbances can take the form of compressing the course of the respective phenomena, aimed at reaching instantaneousness or introducing an arbitrary inconsistency in the series. Elimination of consistency creates undifferentiated time, which is equivalent to eternity” (Castells, 2004: 446).

### *4. From the clock to the network-flexible time*

How is the perception, experience and planning of time by Homo Sapiens today, different from what it was in the previous stages in the socio-cultural development of mankind? How has globalization changed the pace, rhythm and sense of time?

With some incredible ease, today’s human manages to turn his time for the existential presence into an opportunity to realize different variants of “compressed social times”, of “one time”, together or of several situations in “one time”. This would mean the following: in the sense – fast-paced time situations have their full set of necessary characteristics such as planning, beginning, the realization of the idea, end, conclusions from what happened, etc. Today, due to the nature of such rapidly changing and occurring events in human existence, the expression or rather the slang combination of “rapidly changing pictures” or “life in a hurry” has adopted publicly available and applicable descriptions of personal time perspective. Yes, it seems that today’s “fast” times are like a compilation of footage from a movie or a remake of a legend, or a hastily told story.

Today, in addition to being able to do thousands of things in a minute, in its seconds we could virtually travel around the planet, share news, communicate with anyone from anywhere on Earth ... and so on. With such “fast-changing pictures” something extremely important happens in a person’s life – his social perspectives change, the accumulated life experience changes, increases and enriches, social roles and spaces change and most importantly – changes the human psyche.

The fact is that times are compressed (we experience thousands of things in a short time), it is also a fact that human life expectancy is increased. The conclusion is that in his temporal life perspective today’s man differs significantly from his predecessors: he lives longer; many more things happen to him; he has to make more cardinal decisions, which in many cases change his socio-temporal construction and situation.

#### *4.1 From the clock to...*

But what are the reasons for these rapid, spectacular transformations of the way we perceive time today?

The discourse on “fast temporality” has been given different names by the various interpreters who take part in it. It is presented as a cause and consequence of diverse processes, but in general, the following tendencies could be derived from them, which complement each other. On the one hand, there is postmodern culture and its way of quickly and mechanically mixing things, actions and events. Before the postmodernists – causal and problematic both for explanation and for perception, the questions of the growing uncertainty, sporadicity and chance begin to be raised, with the weakening of the binary oppositions, with the fragmentation of social life.

In this direction, postmodernists accumulate a number of arguments, embedding them in their theoretical models. The conclusion that can be drawn from them is that they reject the thesis that the world is in a postmodern situation and affirm the idea that we could think of “the end of postmodernism” and talk about another period. A different period in modernity, a period related to globalization, the reconstruction of tradition and the phenomenon of individualization. This new period is made possible by the development of electronic media and communication technologies, which in turn support the mobility of capital, globalization and the ensuing changes in politics, basic institutions, human behavior and other areas of life. On the other hand, in order to arrive at the allegations, the positions of the authors of the so-called “late postmodernism” – A. Giddens, U. Beck, Z. Baumann, J. Urry, M. Albrow and M. Castells, have a large intellectual share, as their reactions are the critical key to postmodernism, giving way to globalization. The concepts with which these analysts characterize the coming age or these new times are in most cases not devoid of pessimism. These are the concepts we already know, such as “developed modernity”, “risk society” and “reflexive modernity”.

In fact, these characteristics try to summarize in themselves and to appear as an answer to many of the questions that arise in our minds regarding the peculiarities of the present age. A. Giddens writes: “Globalization today is about an approach to narrowing time and space. Thanks to fast communication, knowledge and culture can be disseminated around the world almost simultaneously” (see Giddens, 1996). A. Giddens is the one who introduces the very important concepts for the analysis of time, which actually manage to describe and express his haste. The most important and generalizing term in this set of concepts is: time-space distancing, which aims to express and describe the various forms of stretching of social systems built around the perception and perception of the concepts of space and time. The term for “t.s.d.” A. Giddens uses in his structuralist theory to describe what he calls “system integration.” What he says is: “Interaction of people who are absent in time and space” (see Giddens, 1981), which led to



“expanding the interaction in space and shrinking it over time” (see Giddens, 1984). The main idea of A. Giddens is that: first, the concept of “t.s.d.” is close to human geographical perception of the world as a time-space compression (e.g., due to rapid movement across the planet), and secondly, due to the spatio-temporal convergence, i.e., the transformation of time and space into a whole – time loses its characteristics as a beginning and an end, and space as something ephemeral, indefinite. there are also two important implications for social theory in general:

- In the first place, conventional social theory is strongly influenced by the forms of functionalism, according to which societies are supposed to be coherent and turned into systems, and that through models of social change, according to which the basic structures for dimensions of societies are endogenous to these systems. However, A. Giddens rejects this theory of the “relationship of relations”, be they political, economic and military, in which society exists with others, which are usually an integral part of the very nature of this society” (see Giddens, 1984). He offers an option for the temporal-spatial constitution of social life through the localities that “totalize” the ambitions of conventional social theory;
- Secondly, A. Giddens uses the concept of “space-time distance” (“t.s.d.”) to show its historical trajectory, to be relevant to modernity itself as “t.s.d.”, which modernity and history itself are as an analytical map of different societies. In this scheme, Giddens, for example, characterized “tribal societies” with low levels of “t.s.d.” (whose interactions are limited). In these societies, the distinctions on political, economic and military grounds were very small. With the emergence of the so-called “class (hierarchical) societies”, for example, in European feudalism, the levels of “t.s.d.” are increasing, mainly through the possibility of influencing and ruling over the so-called “authoritative resources” of the state. The transition of societies to the capitalist form of socio-market relations further increases the levels of “t.s.d.”, however, by shifting the focus from the “authoritative resources” of the state on “provided and granted funds” (debiting or lending to private economic agents) and especially through industrialization. About the current state of life of “t.s.d.” A. Giddens plays an extremely important role, thanks to globalization. A. Giddens writes that globalization has happened and is possible due to the following aspects: the mass-mastered “regime of technical knowledge”, which is valid regardless of time, place and movement, even they themselves can create time and environment through people; as well as the carriers of information exchange - from the symbols in this information, which are distributed and read instantly, which have a fixed value and are thus interchangeable in multiple contexts. Together, these aspects represent an abstract system whose forms permeate all of human life: on the one hand, they undermine the status quo of local practices and local knowledge (locality) by changing the status quo; on the other hand, they allow the open space to reach a larger number of agents - the local to become active in a larger one – or, in the words of A. Giddens, to obtain “parceled sets” as spaces in a short time.

U. Beck points out that information and mass media technologies are the ones that change the sense of time and space. Through them, modern man changes his sense of presence and absence in a place. The reason for this feeling of “disconnection” and “non-stay” with and in a given place, culture, or even physical age is the changed daily life of man under the emphasis of advancing modernization. For Z. Bauman, the change in the perception of time through globalization is most clearly felt in the “freedom of movement and self-constitution of societies” (Bauman, 2000: 32). Looking back on history, we can ask to what extent the geographical factors, the natural and artificial boundaries of the territorial units, the individual identities of the population and the crisis of culture, as well as the distinction between “external” and “internal” – all traditional objects of the science of geography - were in essence merely conceptual derivatives or material sediments/inventions of the “speed limit” – or more generally of the time-cost constraints imposed on freedom of movement” (Bauman, 2000: 32). With the changed possibilities of communication, the perception of time, space has changed, and spatial signs and

dimensions no longer matter, as Bauman jokingly notes: “At least for those whose actions can move at the speed of electronic communication” (Bauman, 2000: 33).

J. Urry, with the help of Scott Lash’s intellectual ideology, introduces a concept that is also related to human mobility in globalized spaces but is also related to all the historicity through which modernity has been reached. This is the concept of “crystallized time” (Urry, 1994: 243). It expresses a concept in which the relationship between humans and nature is extremely long-term and evolutionary: “It goes beyond immediate human history and is aimed at an indefinable future” (Urry, 1994: 243).

“It must always be borne in mind that our societies reach an understanding of one thing or another through their evolutionary development in and of individual material interactions: in the social environment, science, culture and technology, which allow us to predict, to predict a new kind of temporality, inevitably placed within the ‘boundaries’ of eternity, but having in mind the historical sequence” – according to J. Urry, who in his theses reminds of A. Giddens. M. Albrow in his book *The Global Age* reaches the following thesis, which gives reason to think constructively about modernity. Reflecting on the nature and aspects of global society, he develops the idea that globalism is not really something that contradicts human nature and civilization. Moreover, it is the future natural state of society. To support this claim, M. Albrow compares globalization with the Renaissance. Although the Renaissance was initially controlled as a process by the Church, this control eventually ceased to exist. It is interrupted by the expression of those who offer to society their great works of art, their achievements in the field of science and in general intellectual and spiritual knowledge. And shortly after that with the achievements in the field of material progress. The important thing in the case of the Renaissance is that the pace of time is changing, and the pulse of society is changing. Unlike the Medieval Latent State, Renaissance time is faster, more dynamic, and most of all, filled with things from all walks of human knowledge that are useful to all. But it turns out that a controlled process like the Renaissance cannot last that long, provided that the individual human spirit and intellect do not tolerate limits set by the position of momentary understandings of life and the world.

Today, when we look back, we realize - yes, the Renaissance was as fast as it should have been, but it seems that the compact human consciousness was not ready for it. Therefore, the Renaissance was followed by the Enlightenment as a new temporal variant, and then by the various forms of Modernity of the twentieth century. Today, globalization for the almost united humanity is the “Second Renaissance”, which is also not devoid of real problems for the social space, which are now posed by globalization itself. In it, the main battle from the point of view of the individual is to preserve the conquests of civil society and at the same time to develop an adaptive social model to the imposed “globally”. in what we semantically define as “globalization.” It is in this sense that M. Albrow (2001: 131) notes that: “The global” is above all a spatial reference, a product of the localization of the earth in space, a material celebration of the natural environment on which human beings depend, a call to concrete totality. or the fullness of existence, the envelopment of the human race rather than its division.”

It is the prospect of uniting, not of dividing people, of their ideas and values, of finding protection for their spiritual and material gains, that requires the improvement of the system of governance of civil society, but this must happen in much shorter time limits. For M. Albrow, today, in addition to being fast and dynamic, it is also accelerating. The thesis of the perception of time from the point of view of M. Castells’ theory could be summarized as: “on the verge of eternity” or “timeless time” in the “network society” (Castells, 2004: 417). The material aspects and consequences of this seemingly abstract perception of time and the network space that forms it are increasingly expressed in the economy of everyday life on the planet. Today, “capital” is the one that, more than any other time in human history, is aided by information carriers and technologies, which absorbs and as if “eats” time, generating “income” from the assimilated time moments: “seconds and years”. Unfortunately, the result is: “periodic financial crises, proclaiming

an era of structural economic instability” (Castells, 2004: 422) in all economic and social spheres around the world. Attempts to destroy and manipulate and over time from electronically managed global capital markets are also causing more devastating chronic crises.

#### 4.2 *The flexible time*

Let us summarize and reduce these brief analyzes to the following conclusions from social reality:

- In order for this shift in the perception of time and living in it at and with “accelerated” speed to take place, a key factor is the drive and functioning of capitalism as the main regulator of economic markets. Capitalism in a purely market sense is a symbol of innovation, which appears avalanche, thanks to competition between different agents. This competition leads to the optimization of production opportunities, costs, as well as the speed of the opportunity to sell something new and different. Today it is important to be the first, to be a leader, what you offer to be unique, as well as to be able to provide it and deliver it in a flash. This does not mean that standardized products have disappeared and that everyone strives to have unique. Nowadays, it is not the production of the same type of goods that is crucial for the market, but the speed of production of innovations in the products themselves for general use. Who is more agile and faster - wins, who does not react to the second and is slow - loses. This creates the cult of fast turnover, of accelerated change in and of everything. Speed as a concept and performance becomes leading in all spheres of human activity. As Gilles Lipovetsky notes: “A whole hedonistic and psychological culture is born, which encourages immediate satisfaction of needs, stimulates the urgency of pleasures, exalts its own prosperity, puts on a pedestal the heavenly bliss of prosperity, comfort and entertainment. Consuming the moment without waiting, traveling, diversifying, no giving up, anything: consumerism inherited the policies of a bright future as a promise of a euphoric present” (Lipovetsky & Lash, 2005: 166);
- An example of this rapid movement can be the reflexivity that must be manifested in commodity exchanges and markets and the sales that take place through them. Their time is accelerated, transactions are made instantly – 24 hours a day. The moment the Wall Street stock market closes, the one in Tokyo opens - millions of dollars are moving around the world financial markets around the clock, millions of investors, depositors, brokers and traders are watching what is happening, because carelessness can lead to large financial losses. It seems that one of the main characteristics of accelerated time in the modern world has become the economic and commodity concept of money;
- Z. Bauman writes: “In the world, we live in, distances do not matter much. Sometimes it seems as if they exist only to be annulled; as if space is nothing but a constant invitation, which we must not comply with, but reject and reject. Space is no longer an obstacle - it takes a fraction of a second to conquer it” (Bauman, 2000: 101). In fact, globalization is the one that has dramatically changed the relationships and relationships between the people of our planet, led to the “disappearance of distance”, “end of geography”, “deterritorialization”. In addition to moving rapidly in space, events that take place in a local place can have an instant echo in a diametrically opposite place on the planet, or they can have and have a global effect. This makes us think even more about global causality in events and processes, as well as about the very rapid movement of time through them;
- The information society, global media and mobile telecommunications make communication and the exchange of information of any kind instantaneous, as well as nullifying the distance in time. The current news is in “real-time”, which makes the information obsolete instantly. This annulment of space through the possibility of instant reaction through technology makes man extremely adaptable to the

conditions of the environment in the space in which he is, gives him the opportunity to find a wider range of possible solutions, as well as the possibility of their practical implementation;

- On the other hand, this opportunity for “real-time” information gives ample opportunities for most people to participate in the public sphere, to react, comment and analyze what is happening, to interpret possible situations, as well as to make sense of the current reality. and make decisions.

This radical change of information “in real-time” has its reminiscences in the structures of the social as well as in terms of:

- Political and political decisions that are made at any level – local, regional, global. Solutions that regulate and regulate the social space. From politicians e.g., an immediate response and immediate evaluation and decision of and for everything is required and expected. Any delay, waiting, or gathering enough information to be able to “react properly” is usually to their detriment, because someone else can make and impose a faster and more adequate decision or a more reliable interpretation of the event;
- The social and the changes in the social habits of the people are the changes in terms of the social are large-scale. On the one hand, transience replaces permanence and duration in the hierarchy of values. What is valued today is, first of all, to be on the move – to be aware of yourself, your desires and capabilities, to know your potential and most of all to be able to practically take advantage and use it in as short a time as possible. This increases the feeling of freedom and infinity in the actions and potential of each of us, but also the ability to quickly destroy the social contacts and relationships we create, which loses the sense of security on a purely emotional level. The labile-emotional imbalance of modern homo sapiens leads to uncertainty in his actions in personal and social life, and even to the societies he creates. In this spirit is the relevance of the phrase of Sigmund Freud “Hurry to be treated with new drugs - they work only in the first year after their discovery.” In many of his personal actions today a person is not convinced, he is afraid in his actions, he is insecure in his judgments and decisions.
- Today’s people often seek support and security, which they find in even more imaginary and illusory social groups in cyberspace or in all sorts of forms of vice: from addiction to fast-acting sedatives, through fun obsessions to shopping – whether real or virtual, to replace the real form and feeling of calm, confidence and faith in their own qualities and capabilities;
- The way of “using” time and finding its deficit the feeling of lack or lack of time radically changes our current existence. Man today feels pressured by the lack of time or more precisely within a short or short time to do more things, which in turn makes him even more compressed and the already compressed time he has. How does he do this? For example, it covers part of its biological needs for sleep or reading books while traveling; feeds as it moves in space from one place to another; while he is resting, checking and answering his electronic correspondence, etc. The lack of time and the need for more and more “goods” money, make modern Homo Sapiens, increasingly interested in the possibility of “flexible working hours”. The digital-virtual communication, with which today the person copes with the time difference by making a video call on one of the many social networks in order to save time: attends meetings; at a business meeting; conducts business negotiations; “Signs” (with the help of an electronic signature) contracts; vote, etc. – allows him to ignore the deficit of “time for”, filling it with “time with” and thus manages to be in several places; to do several things at once, dealing in the fastest and smoothest way with the dynamic challenges of the social space around him. This tense daily life can certainly be accepted as one of the fulfilled prophecies regarding the “future” human

existence of Alvin Toffler from his work of the same name *The Third Wave* (see Toffler, 1991).

#### 4.3 Global time – *The changed attitude towards the future and the past*

Let us recall a very frequently quoted phrase of Blessed Augustine regarding the perception of time: “Memory is the present for the past, seeing the present for the current, and expecting the present for the future.” That is, the thing that preserves the memory or expects to mark the future is the human soul. It is the soul that keeps the memory awake, animates the physical body to see, and keeps the mind awake to expect. As part of God’s essence, the soul is eternal, and time is transient or temporary. In this way, Augustine makes the cardinal distinction between temporary and eternal. Through eternity bliss. Augustine also explains the structure of time in its segments such as past, present and future. We must not forget that bliss. Augustine explains time in the teleological Christian tradition, in which time is changeable and unstable, so there is an end or an end, and this time end will come with the Last Judgment. In this line of thought, in fact, once the future is known when it will end, everything is a giant mass of the past, and the peculiar life of man, of his essence – his soul – is the life “in” and “with” God. But man still lives here and now, for this life here, Augustine’s explanation is as temporal, that is, as a process of waiting, of smoldering. He accepts that this category, which makes sense, is the present, which man has learned to measure in equal segments of time (seconds, minutes, hours, etc.). And although the life of the physical body is temporal or doomed to the past, even if it lives in the present, what will have a future from the whole human person is his soul, who will live in the future, which is God. Among all these verbal equilibristics, typical of medieval thinking, Blessed Augustine, however, slips in his thoughts an interesting thesis, which we can take as an explanation of the time of our days, and it is: since the past as something past and finished does not exist, the future as the future has not yet occurred, we find ourselves in a present that we think existed when it no longer exists when it has become the past again. So the only time that exists is the present, which, however, when we understand it, we realize that it consists of a short, indivisible moment, and trying to increase the durability of this moment, it is immediately divided into past, present and future. How, then, can we capture and continue this brief moment in which the present is situated? It is the attitude and inner need of modern man to feel modern, to live in modernity in order to feel relevant, and changes his attitude to the way of perceiving time. Far from this complex scholasticism, today’s man achieves this moment in the present with the attitude to be relevant, fast-paced and real. Globalization changes man’s attitude towards his actions in anything. This present, this moment, man today must realize it in a second, and it would be as relevant as it is in itself, both in relation to the past and in relation to the future. Therefore, simple examples from reality are: of course, not today the world is divided into 24 equal and equal time zones. This means that if it is 5:30 pm in Canberra on 3 January, it will still be 10:30 am in Sofia, and it will still be 2 January, 8:30 pm in Honolulu. today, thanks to our digital communication and video conversations in online time – to communicate with people who are technically measurable in the past and those who are in the future; or traveling by plane – from east to west, one seems to go back in time, and when traveling from west to east, as if traveling into the future – passing faster through time zones with fast-moving vehicles than flows real-time.

#### 5. Conclusion

Here is this floating present moment, which modernity has made possible, applicable and relevant, both in the past and in the future, which has not happened in an hour, but has already happened elsewhere. Of course, today we are talking about all sorts of the intertwining of different forms of perception, feeling and experiencing time, be they cultural, economic, psychological, social, etc. Thanks to globalization and the progress, it brings, man today seems to live in a

permanent future. It is no coincidence that we note here the expectation of the future carried by globalization as progressive because conscious humanity makes all possible attempts to make its future constructive, even though the social reality with its accompanying constant crises of any nature contradicts the positive efforts of rational humanity.

After all, a positive outlook on the future is a tendency of people in all previous historical times. Despite the negative trends in the financial, economic, social, or natural plan, the concern for and faith in the future of mankind does not decrease. This is due to the subconscious human mental protective reaction to suppress the negative tendencies in the present in the hope that the expected future will not be more positive against the background of the well-known past, in which the negative events occurred, even if not so serious, seem disastrous due to the simple fact that they could not be corrected.

Today's life is full of all sorts of crises, but still focused on a modernist global future, it makes today's people adapted and ready to accept it, no matter how difficult this future may be.

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## Socio-economic and Spiritual-religious Specifics of the Syrian Kurds

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### *Abstract*

This study aims to present the socio-economic and spiritual-religious specifics of the Syrian Kurds. The dominant agrarian livelihood of the “foreign Kurds” stimulates the preservation of the tribal-clan profile of their social structure. This directly reflects on the stability and strong resistance of the specific conservative political culture in which the political center is differentiated, due to non-social parameters. If religion (in a nuanced degree, ethnicity) plays a major role in the formation of the nation-building and state-building process among neighbors, Arabs and Turks, then in the Kurds, especially the Syrians, a similar function is played by the family cell. The main points in the article are: The Syrian Kurds; Armenians and Christians – Assyrians; The specific religious institutions of the Kurds. In conclusion: The main conclusion that can be drawn is that the Kurds in Syria are failing to create a large urban agglomeration, which pushes them to be constantly associated with the agricultural way of life. Even the small towns that were formed did not get a real urban appearance, as their inhabitants had numerous relatives who remained to live in the countryside.

**Keywords:** socio-economic specifics, spiritual-religious specifics, Syrian Kurds, Armenians and Christians – Assyrians.

### 1. Introduction

The dominant agrarian livelihood of the “Foreign Kurds” stimulates the preservation of the tribal-clan profile of their social structure. This directly reflects on the stability and strong resistance of the specific conservative political culture in which the political center is differentiated, due to non-social parameters. If religion (in a nuanced degree, ethnicity) plays a major role in the formation of the nation-building and state-building process among neighbors, Arabs and Turks, then in the Kurds, especially the Syrians, a similar function is played by the family cell. The conservative way of eating nourishes and cement for a long time the marginal social environment in which the family and the commune are brought to the fore. The family and the commune, which manage to most successfully optimize the results of agricultural activity, in which the presence of physical strength is a major factor.

On the other hand, pushing religion into the background as a mobilizing factor opens the way to orthodox Islam and more moderate forms of religion such as at turuk as sufia, the sophite orders. The strong display of detribalization and gender equality among the Syrian Kurds

is not a consequence of purposeful public policy, but rather a remnant of the existence of a family cell in which women give their equal share in the final agricultural production. The archaic-conservative tradition is the reason for, de facto, the increased role of women in government, politics and defense, not the accelerated emancipation that Western societies achieve after a long and painful social process.

## 2. The Syrian Kurds

Among the livelihoods of the majority of Syrian Kurds, the so-called valley agriculture. Due to the uncharted terrain, in the regions of Hasaka and Kobane / Ain al Arab / the production of cereals and cotton is leading, while in Afrin, industrial crops, mostly olive trees. However, thanks to the flat terrain and lush pastures, the oldest livelihood of the local population remains cattle breeding in the first two areas. It is difficult to say whether political or economic reasons prevailed in the relocation of huge Kurdish pastoralists from Turkey to Syria. Within the former Ottoman Empire and before the drawing of the current national borders, the owners of the huge herds sought pasture for them without encountering any difficulties.

They traveled hundreds of kilometers within the territory of the current Syrian Al Jazeera. The tradition has continued since the creation of modern Turkey and mandated Syria. In fact, similar seasonal movements of huge herds, which is one of the main stages of cattle breeding within the former Ottoman Empire, are observed in other provinces, including the Balkans.

## 3. Kurdish agglomerations

Employment in various branches of agriculture also has an impact on the way of life and socialization of the various masses of the “external Kurds”. Cattle breeding, grain and cotton production, typical of the Hasaka and Kobane regions, support the components of the Bedouin way of life. The situation is different in Afrin, where most people make a living from mountain fruit growing. They build the model of living in agrarian conditions.

The combination of livelihoods and specific terrain does not allow the outer Kurds to historically create large agglomerations and acquire an urban behavior profile.<sup>1</sup> This explains the lack of the appropriate institutional and civic culture and the value system, which are force majeure reasons for the delay of state formation and the collective sense of need for one's own state.

It is an interesting fact that the process of “enclosing” the Kurdish masses in Turkey has been brutally interrupted by the suppression of the Kurdish uprisings by the Kemalists. The latter, building the new Turkish state, slow down the natural and logical social processes characteristic of a certain ethnic group.

Moreover, Turkish nationalists see the socialization of the Kurds in their country and the formation of a civic environment among the Kurds as the engine of constant riots, even though they are led by feudal-tribalist leaders. For the bearers of a kind of civic consciousness and education, formed in the educational institutions of the Ottoman Empire, especially in Istanbul and spread in the large Kurdish agglomerations such as Diyarbakir, Syria is a place of protection. As already noted, the protection of the ethnic minority is strengthened by France's special colonial policy, which emphasizes the rights of oppressed minorities in the former Ottoman state rather than cooperation with the majority, as the rival British Empire did.

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<sup>1</sup> Mahmoud, R., Al-Qa'ed al-Ijtima'iya Lil Azab al-Kurdish as Suriya, / 1 mi2 /, The Social Foundations of the Kurdish Syrian Parties, 1 of 2, Al Jumhuriya, <https://www.aljumhuriya.net/ar/33686>, 12.08.2019.

A classic example in this regard is the family of Hajju aga al Hafirki, who in 1926 settled in the region of Kahtania, east of the town of Kamishli. In the 1950s, he played a major role in socializing and enclosing the Kurdish masses living in the region.<sup>2</sup>

#### 4. Armenians and Christians – Assyrians

Other minorities, with whom circumstances force them to live together, also play an important role in the socialization of the Syrian Kurds. It is about the Armenians and the Christians – Assyrians. Their religious temples – the churches become an educational and institutional-forming subject, regardless of religious differences. Particularly pronounced is the influence of these two groups in the province of Hasaka, in which Christians are becoming a factor that has contributed to the promotion of a sedentary lifestyle of Kurdish Bedouin pastoralists. Their livelihood and way of life became a role model for the low-status Kurdish masses.

Even more noticeable is the influence of the Armenians on the Kurds in Afrin, who until the mid-1950s accounted for about a third of the city's population and actually gave the settlement its true appearance. The latter dominated not only economically, through traditionally active crafts, but through their leading role in the health, spiritual and cultural institutions of the city.

#### 5. The specific religious institutions of the Kurds

The dominant Islamic religion, the accepted Sunni legal dogmatic school, and the specific religious institutions of the Kurds are also important factors in secularizing and “enclosing” the community. Not so much the Arabs in general as the Turks influence the way the Kurds practice Islam. However, they adopt the Shafi'i doctrine of Sunnism, unlike the Ottoman Sheikh-ul-Islam, which practices the Hanafi legal dogmatic tendency.

On the one hand, this sharply distinguishes them from the Turks, but on the other hand, it brings them closer to the Syrian Arabs, among whom Shafayt is as widespread as Hanafi.

What is interesting in this case is that the minority status of the Kurds pushes them to practice the Islamic religion, according to the ritual and institutional symbolism of the most tolerant legal dogmatic tendency in Sunni Islam, namely Hanafi. This is a fact, although they are collectively followers of Imam Idris al-Shafai, whom Islamic theologians describe as a “centrist” who perceives certain components of a more radical Arab-centric Islam<sup>3</sup> (see Chukov & Georgiev, 1997).

Among the Kurds, the Teket and the Sofite orders performed rather social functions, which was the original reason for their appearance. Teketo, an outspoken socio-religious complex that includes not only the mosque but also the madrasa, the students' boarding school, as well as the living quarters for the imam-teacher and his support team, is a kind of irredentist call against the official authorities. The emergence of teketes and sophite orders is an institutional and ideological-organizational irredentist reaction of low-status social groups against the ruling aristocracy in the Islamic State. Such are the minorities who were placed on the deep periphery of

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<sup>2</sup> Auda or Hadith Burhan Galayun an al Kurd fi Suriya, Return to Burhan Galyayun's speech on the Kurds in Syria, Ilaf, [www.elaph.com/Web/opinion/2012/4/732072.html?entry](http://www.elaph.com/Web/opinion/2012/4/732072.html?entry), 27.04.2012.

<sup>3</sup> For more on the legal dogmatic schools in Islam, see: Chukov, V., & Georgiev, V. (1997). *Philosophy and Theory of Islamic Law*. Publishing house Lik. [Чуков, В. & Георгиев, В. Философия и теория на ислямското право, Издателска къща. Лик].

the Arab-Muslim caliphate, but also later, after the establishment of the Ottoman Empire. It is no coincidence that tekets appeared only in the 15<sup>th</sup> – 16<sup>th</sup> centuries.

The Ottoman authorities built teketes almost forcibly in the Kurdish regions in order to exercise strict control. They put at the head of this institution a loyal sheik of power. Often under his leadership, there was a small military unit created by his followers.

In practice, the latter were his students, who were later sent to remote villages to perform the same functions as their teacher. The formed religious elite did not only deal with the clarification of the issues of Islam but also exercised political, economic and social functions. However, according to the genesis of Sunni Islam, the foundation of governing philosophy was based on a kind of “Caesar-Papist” principle. Religion and its institution were subordinate to the state and its institutions. Thus, the Kurdish sheiks logically formed in the tekke obeyed the local secular rulers – tribal rulers.

The point is that the Kurds themselves adopted religion through this instrument. Moreover, like many societies peripheral to central, Arab-centric Islam, such as those in Central Asia, Albania, Mauritania, Sudan, and some African and Asian countries, sophistry has become the dominant form of religion among the Syrian Kurds. This phenomenon intensified greatly between the 1940s and 1960s. This was explained by the entry of communist ideology into Syrian society and in particular the targeted propaganda of the local Communist Party among minority communities.

The egalitarianism preached by the communists ideologically coincided with some of the social ideas of sophistry. The Syrian authorities themselves encouraged this process, as the ideological communist-sophist nonsense opposed Kurdish nationalism and irredentism, which Ba'athist strategists openly call “separatism.” Sophism remains deeply rooted in Kurdish society in Syria, as it models and generates a kind of second-tier (after the tribal factor) political elite. Such are the Khaznaueihi, Abu Musa and other clans, often nominating members of the Syrian parliament.

An exception is the Madrid movement / 1930-1940 / in Afrin / Kardak, led by Sheikh Ibrahim Khalil Say Oglu, a member of the Naqshbandi Order, who studied Islam in Homs and Damascus.<sup>4</sup> He himself was born in Izmit in 1898 and is of Turkish origin. In 1930, he succeeded in drawing dissatisfied with both the French colonial rule and the large landowners in the region. Stepping on religion, through the slogan of fighting al-kufar, the infidels, they demand the abolition of secular laws. Along with them, purely social demands appear. Such are the removal of the dowry in marriage, the fair distribution of land and others.

The Marids have established close ties with the Syrian national movement. Thanks to him and his constituents, the leader of the tribe, Sheikh Hussein Auni, twice became a member of the national parliament in Damascus (1932 and 1936). Turkey is trying to steer the movement toward purely religious foundations that bring it closer to the essence and platform of the Muslim Brotherhood Islamists.

This is a fact, despite the fact that in Turkey Ataturk is making anti-religious reforms and creating a secular republic. Gradually, the matriarchs transformed into the local, for Afrin, branch of the oldest Islamist movement. Ankara claims to annex Afrin and the region to the Turkish republic. They were dropped when France granted it to the county of Hatay / Escanderun. In 1940, the colonial authorities sent an army unit, including fighter jets, to crush the Maridite revolt. Sheikh Khalil himself fled to Turkey. Despite the disappearance of the organized Madrid

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<sup>4</sup> The word maridin means “followers” or “supporters” in Kurdish.

movement from Afrin, Turkey has created civic movements based on it - the Kurdish Youth Club and the Community of Intellectuals.

Through the aforementioned civilian entities, Ankara is trying to maintain and spread pro-Turkish sentiment among this city, whose ethnic composition is 95% Kurdish. These historical events more than half a century ago gave aspirations and created preconditions for February 2018 for Turkey to carry out the military operation “Olive Branch” with the claim that it gives power to its true owners. The presumption is that the pro-Turkish militia members of the Free Syrian Army are in fact the heirs of the Madrid movement.<sup>5</sup>

Another important factor for the social mobility of Syrian Kurds, operating since the early twentieth century, is the uncertainty of the Turkish-Syrian border. For about two decades, this population did not know what their nationality was. In 1921, the Fraclin-Bouillon Agreement, also known as the Ankara Agreement, was signed between the modern Turkish state and France.<sup>6</sup>

Eventually, the final delineation of the Turkish-Syrian border took place in 1939, when Paris ceded the Hatay / Escanderun district to Ankara. The constant relocation of the border furrow has eroded the effectiveness of the territorial component as part of Kurdish nationalism, but at the same time catalyzed its ethnic element. The ethnoreligious population (Kurds, Arabs, Christians, Assyrians, Jews, Armenians, Turkmen and others) living in these areas felt that the lack of a fixed political boundary stimulated a sedentary lifestyle among some local groups. Bedouin Arabs and constantly migrating Kurds, permanently expelled Assyrian Christians and Armenians were placed in an equally difficult social situation.<sup>7</sup>

## 6. Conclusion

The main conclusion that can be drawn is that the Kurds in Syria are failing to create a large urban agglomeration, which pushes them to be constantly associated with the agrarian way of life. Even the small towns that are being formed do not get a real urban look, as their inhabitants had numerous relatives who remained to live in the countryside. Such a summary is valid for at least one century.

It was not until the 1950s that the town of Kamishli began to make an exception with a population of over 100,000. Two decades later, Hasaka and Afrin, who make up more than 50 percent of the Kurds, gained the same status. Over time, a belt of settlements was formed, with a population of between 50,000 and 100,000 people such as Kobane, Amuda, Maliki. This feature requires the creation of civil-administrative structures to meet the social needs of the population. Such were schools, cultural centers, cinemas, theaters, numerous restaurants and others. With their appearance, the role of tribal leaders is reduced. The population itself is employed mainly in the industry and services sectors. The role of ecology is also growing significantly.

The 1960s laid the foundations for civic education in Syrian Kurdistan. The first manifestations were in the 20s, but of very modest size. The creation of relatively large cities, and especially the formation and activation of Kurdish national parties, are pushing the civic education process forward. This feature becomes a prerequisite for the flourishing of the so-called. “Kurdish national consciousness”, linking in one educational system the three historical cantons in Syria,

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<sup>5</sup> Karma, A., Kaifa Astakhdim Turkey al maridi wa al ikhwan fi ikhtirak al mujtamaat al kurdiya, How Turkey uses Mariditism and the Muslim Brotherhood to infiltrate Kurdish communities, Al Hafriyat, <https://www.hafriyat.com/ar/blog/%D9>, 24.10.2018.

<sup>6</sup> For more information see the Franco-Turkish agreement from Ankara: [http://www.hri.org/docs/FT1921/Franco-Turkish\\_Pact\\_1921.pdf](http://www.hri.org/docs/FT1921/Franco-Turkish_Pact_1921.pdf), 14.08.2019.

<sup>7</sup> Mahmoud, R., Al kawaid al izhtimaiya lil azab.

namely Al Jazeera, Kobane and Afrin. Such a process was impossible until the long distances along the entire Turkish-Syrian border (almost 900 km) were covered by suitable road arteries. Part of this collective consciousness of the Kurds in Syria was expressed in the knowledge of the Kurds in neighboring Turkey and Iraq. To a large extent, the socialization of the Syrian Kurds as a community was due to the parties.

Such is the case with the first Kurdish political party, the Kurdish Democratic Party (KDP), established in 1957. It is the result of the activity of an initiative committee whose members lived in Al Jazeera, Kobane, Afrin, Damascus and Aleppo.<sup>8</sup>

However, such initiatives were not enough to complete the process of full socialization of the Kurds in Syria. For example, the authorities in Damascus preferred to integrate the Kurdish elite into the already established Syrian one, rather than stimulate the formation of a separate socio-cultural body. Practically, by the beginning of the 19th century, a nation-building Kurdish national culture had failed to emerge in Syria. On the surface of the vast national socio-economic space emerges only the highly relevant political activity, especially in the security sector. Probably the events of 2004 in Kamishli are the factor that strongly mobilizes the civic energy of the Syrian Kurdish community so that for the first time it acts as a single civilian entity.<sup>9</sup>

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<sup>8</sup> <https://www.enabbaladi.net/archives/145121>, 23.04.2017.

<sup>9</sup> It is a clash between football fans of teams from Kamishli and Deyrezor, which acquires an ethnic tone. On 12 March 2004, at the Kamishli Stadium, Arabs raised photos of Saddam Hussein and Kurds raised the flag of Kurdistan. The confrontation lasted six days and spread to Damascus, as well as to neighboring cities between Kurds and local Arab tribes. Kurds attack the ruling Ba'ath party's office in Kamishli and destroy a statue of former President Hafez Assad in the city. Authorities are sending an army to quell the unrest by force. For more information see Humeidi, I., Ahdar al-Kamishli... The events in Kamishli, Ash Sharq al-Arabi, <http://www.asharqalarabi.org.uk/paper/s-akhbar-m-a-q.htm>, 14.03.2004.



## Implementation of Circular Economy Business Models by SMEs in Bosnia and Herzegovina

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### *Abstract*

Discussion regarding circular economy has gained traction in recent years due to increase in environmental awareness, as well as companies' quest for ways to reduce their costs. In order to gain understanding of circular economy, it is necessary to understand enablers and barriers for the implementation. Therefore, this research focuses on identifying enablers and barriers for implementation of circular economy in SMEs in Bosnia and Herzegovina, as well as points out to relevant findings regarding the importance and frequency of those factors. These findings are relevant because they will provide reference for SMEs who would like to introduce the concept of circular economy, as well as for legislators in charge of managing such initiatives. By identifying enablers and obstacles, these findings will also help stakeholders devise best strategies and policies for successful implementation, as well as foresee and plan for potential obstacles. The research included 33 SMEs located in Bosnia and Herzegovina and was conducted through e-mail delivered surveys. Research findings suggest that the CE practices are not very widely implemented among the SMEs in Bosnia and Herzegovina. According to the survey results, "Energy saving programs" was the most implemented CE practice, while "Captation/reuse of wastewater and/or rainwater" was the least implemented one. In addition, "Uncertainty about response times from public" was perceived as the highest barrier, while "Dialogue between institutions, bodies and associations of the territory for the implementation of projects on the circular economy" was perceived as the strongest enabler.

**Keywords:** circular economy, enablers, barriers.

### 1. Introduction

Discussion regarding circular economy has gained traction in recent years due to increase in environmental awareness, as well as companies' quest for ways to reduce their costs. In order to gain understanding of circular economy, it is necessary to understand enablers and barriers for the implementation. Therefore, this research focuses on identifying enablers and barriers for implementation of circular economy in SMEs, as well as point out to relevant findings regarding the importance and frequency of those factors. These findings are relevant because they will provide reference for SMEs who would like to introduce the concept of circular economy, as well as for legislators in charge of managing such initiatives. By identifying enablers and obstacles, these findings will also help stakeholders devise best strategies and policies for successful implementation, as well as foresee and plan for potential obstacles.

Circular economy is a promising alternative to currently prevailing linear economy, and can generate not only environment-friendly benefits, but also cost reductions. It is estimated that USD 1.5 billion in revenue could be produced annually by processing food waste into biogas and compost in the UK alone, and cost reduction of 20% per hectoliter of beer could be obtained by switching to reusable glass bottles (Ellen MacArthur Foundation, 2013). Driver that could be the initiator of change to circular model are SMEs which are a crucial part of the economy. However due to their size and related constraints, they face a lot of barriers.

This research has several objectives. First objective is to identify enablers and barriers that the SMEs face regarding implementation of the circular model. Second objective is to point out to relevant findings regarding the importance and frequency of those factors. Third objective is to propose potential solutions to the issues SMEs face.

## 2. Literature review

### 2.1 *Linear economy*

The global economy has historically been dominated by linear consumption and production model, which entails goods being produced from raw materials, sold, used, and finally being disposed of as waste. This model results in significant losses along the value chain, resulting in the development of negative externalities due to the expansion of the extractive economies. This model is however being increasingly challenged, and there are indications that deeper changes in the economy are needed (Circular Economy: Business Rationale, 2015).

First of all, when it comes to economic losses and structural waste, current economy is substantially wasteful when it comes to value creation. In Europe, recycled waste and waste-based energy recovery recover only 5% of initial raw material value. For instance, 31% of food in value change is wasted, and average office is used only 35-50% of time (Circular Economy: Business Rationale, 2015).

The linear economy model is based on sourcing of raw resources from the earth and the manufacturing of goods. The waste resulting from this production either accumulates in landfills, or ends up being incinerated. However, just 14% of plastic waste is recycled, and that will result in the ocean having more plastic than the actual fish if nothing changes by 2050. Once the plastic ends up in the waterway, it results in USD 13 billion losses to tourism, shipping and fishing industries (Kaplan, 2016).

Other than plastic, there are also many other negative externalities caused by linear model. Many other materials, such as aluminum, steel, paper, cans, leather, oils and fossil fuels also cause similar issues. In addition, the increasing competition among companies has resulted in reduced product cycles, thus making products obsolete and turning them into waste, which affects the ecological balance. Figure below shows the flow of resources in the linear economy, where resources are extracted, turned into products, consumed, and finally turned into waste and disposed of (Upadhayay & Alqassimi, 2019):



Figure 1. Linear economy flow diagram.

This model also entails price and supply risks. The linear system is characterized by exposure to risks resulting from resource price fluctuations and disruptions in supply. Prices



volatility in last decade has been higher than at any point in 20<sup>th</sup> century. Moreover, in order to procure raw materials many countries have to rely on imports, which means they have to face raw material supply threats, as well as risks to the safety and security of supply in regards to global supply chains (Circular Economy: Business Rationale, 2015).

Another challenge for linear model is natural systems and regulatory trends. Linear model contributes to reserve depletion and degradation of natural capital which affect the productivity of the economy. Due to this, regulators have been creating additional regulations. Since 2009, the number of climate change laws has risen by 66%, and carbon pricing (carbon tax) is about to be or has been introduced in nearly 40 countries (Circular Economy: Business Rationale, 2015).

While this model has been successful in generating wealth until 20<sup>th</sup> century, it has shown many weaknesses over the last millennia, and its downfall is expected in the future. Commodity prices are said to have met turning point in 1999 when once declining costs of material started rapidly increasing. This is attributed to increase in demand which caused prices to rise and caused depletion of raw material. On top of this, with the competition becoming tighter, the companies were unable to transfer their increased costs onto customers which had put constraints on the companies' profits and drawn down the value of the total economic output (Sariatli, 2017).

There are also other developments with potential impact on future demise of this system. Movement of people from densely populated industrial zones to emerging markets, together with rapid economic development of China and India, has led to the expected increase in number of middle-class consumers around the world by estimated three million. Corresponding increase in consumption means that annual infrastructural investments of around three trillion USD will be necessary (Dobbs et al., 2011). If it fails to meet the necessary level of investment, the economy is bound to become supply constrained, especially in case of western countries that were already low on supplies. Addressing these hurdles is inevitably challenging, even if factors such as political tensions and interconnectedness of the markets are not taken into consideration (Sariatli, 2017).

## *2.2 Circular economy*

After analyzing 114 mentioned definitions, Kirchherr, Reike and Hekkert defined circular economy as an „economic system that replaces the “end-of-life” concept with reducing, alternatively reusing, recycling and recovering materials in production/distribution and consumption processes” (Kirchherr, Reike & Hekkert, 2017).

The phrase “Circular economy”, sometimes abbreviated as CE, is considered to first be introduced by Pearce and Turner (1989), even though the concept has been around since 1960s.

The rise of circular economy can be traced to Boulding (1966) who proposed that cyclical ecological system should be used as an alternative to reckless linear economic model. Boulding (1966) titled the open economy the “cowboy economy”, with the cowboy representing limited plains and reckless exploitative behavior – characteristics of open economy. On the other hand, Boulding (1966) titled the closed economy of the future the “spaceman economy”, where the earth is regarded as a single spaceship without any unlimited reserves, either for extraction or pollution. He considered the main difference between the two models to be the attitude towards consumption. In the “cowboy economy” consumption and consequently production are considered to be a good thing, while in “spaceman economy” production is considered to be “something to be minimized rather than maximized”. In line with this, Boulding considered that people must find their place in a cyclical ecological system that can continuously replicate the material form even though it can not avoid having energy inputs (Boulding, 1966).

Stahel later introduced the idea of “spiral–loop (or closed loop) self-replenishing economic construct” (Stahel, 1982). Subsequently, Stahel (2010) expanded it to the idea of “performance” economy. The premise of the performance economy is to redefine the topic of manufacturing, distribution and maintenance - businesses should sell performance instead of products (Stahel, 2010).

Next step in the development of the circular economy was biomimicry. Benyus (1998) proposed that the economic system is supposed to mimic the ways observed in nature to deal with industrial and commercial challenges and gauge efficiency based on solutions found in nature.

The Stahl idea was also included in Braungart and McDonough's successful proposal, in which all materials used in industrial and commercial processes are viewed as nutrients (Braungart & McDonough, 2008).

When it comes to circular economy, this model is considered to make sense both in environmental and business sense. This model no longer needs increased extraction and utilization of resources, electricity, water and raw materials, decreases waste, and preserves the value of goods and resources for as long as possible (Circular economy research and innovation, 2017).

The more the economy reuses and recycles the waste, the closer it gets to the idea of a circular economy, as well as to increasing their profit and reducing damage to the environment. The approach promotes reduction in usage of virgin materials and usage of clean technologies (Sariatli, 2017).

### *2.3 SWOT analysis of circular vs. linear economy*

In addition to various benefits that the circular economy can provide, there are also series of hurdles that must be overcome.

Sariatli (2017) has summarized these elements as follows:

#### **Strengths:**

- Potential competitive advantage in form of proficiency in reverse material flow cycle;
- Reduction of systemic and direct material cost and reduction in resource dependence as a result of elimination of waste from the value chain;
- Progress in material sciences and development of higher quality more durable components as a result of incorporating circular economy considerations in R&D phase of operations;
- Less exposure to price fluctuations of materials, and flattened cost curve resulting in better use of resources in terms of both value and volume;
- Decreased exposure to externalities due to lower consumption of material.

#### **Weaknesses:**

- amalgamation of the entire product life cycle from raw material acquisition to disposal (Van Ewijk, 2014);
- specific guidance on how to apply the circular economy is not given to businesses;
- lack of a widely recognized standard institutions to govern the sector (Circular Academy, 2017);
- the semi-recyclability feature may be overlooked by circular economy when selecting a raw material for production processes;

- lack of special legislative rules concerning the circular economy and the implementation thereof (Circular Academy, 2017);
- inadequate investments into circular economy.

Opportunities:

- the economy could produce billions of dollars of savings by reducing the amount of material input required;
- using circular design in technical goods to secure access to better and cheaper materials;
- As a result of gaining expertise in legislative, technological, operational or cross-sectoral difficulties in circular solutions, business opportunities for enablers are emerging (Sariatli, 2017).

Threats:

- if producers were able to direct their own product-waste, it might be more difficult to reap benefits from management of waste for those in economy of scales;
- the ability to manage the entire product life cycle together with strong cooperation can lead to the emergence of cartel structures;
- due to complex and interlinked industries, a gradual or sequential financial disturbance in the system may trigger unpleasant results for the interdependent sectors (Van Ewijk, 2014).

#### 2.4 EU initiatives

The Circular Economy package of the European Commission is assisted by programs like the EU Raw Materials Initiative. Switch to circular economy is by no means an easy feat, and it requires more than traditional R&D. Changes in entire structures and joint initiatives by academics, technology centers, industry and SMEs, the primary sector, entrepreneurs, consumers, governments and civil society, as well as favorable regulatory mechanisms and increased investment are needed in order for the switch to be successful (Circular economy research and innovation, 2017).

Together with the European Investment Bank (EIB), the European Commission works to encourage the growth of the circular economy and draw investors to related ventures. In addition to innovation efforts and regulatory policies, fundamental research is necessary for the adoption of this complex model, and this research will be supported through the European Research Council (ERC) (Circular economy research and innovation, 2017).

Europe's prosperity is dependent on the availability of resources, and transition to a more circular economic model would help Europe secure access to raw materials and boost competitiveness. If the model is moved to a more circular approach through these EU initiatives, the Europe expects to see following developments: "17-24% reduction in material inputs by 2030, 3.9% boost for EU GDP, EUR 600 billion of potential annual net savings per European industry, and 2-4% reduction in total annual greenhouse emissions" (Circular economy research and innovation, 2017).

EU also aims to achieve following goals by 2030: "boosting municipal waste reuse and recycling to a minimum of 65 percent, increasing the recycling rate for packaging waste to 75 percent, a binding 10 percent reduction target for landfills, promoting further market development for high-quality secondary raw materials" (Circular economy research and innovation, 2017).

Current actions that are being taken include: Actions aimed at reducing food waste by half by 2030 to achieve the global Sustainable Development Target, EUR 650 million under Horizon 2020 and EUR 5.5 billion under the Structural Funds, measures to promote product reparability, durability and reusability, along with energy conservation, rules to increase the use of organic and waste-based fertilizers and the function of bio-nutrients, requirements for the quality of secondary raw materials to boost market trust, a plastics initiative to tackle reuse and recycling, degradability, toxic materials and the Sustainable Development Targets to dramatically reduce marine pollution, as well as a series of reuse actions for waste water (Circular economy research and innovation, 2017).

Research and innovation are the main drivers of transition to circular economy. Under this model, waste is turned into resource, well-designed products emerge, owning is replaced by sharing, products become services, while environmental, economic and social benefits are obtained (Circular economy research and innovation, 2017).

### *2.5 Barriers and enablers*

Research by Rizos et al. classifies barriers into following categories: environmental culture of the company, lack of resources, lack of government support/effective regulation, lack of knowledge, administrative burden, lack of technical and technological know-how, and lack of supply and demand network support (Rizos et al., 2016).

Barriers under company culture include company beliefs and habits, as well as personalities and values of the managers which were shown to influence the development of circular economy (Liu, 2014). One of main identified barriers is strong manager risk aversion (Liu, 2014). These conclusions are consistent with the work of Song et al. (2005) which indicated that leadership is very important for implementation of circular economy models, and that strong risk aversion hindered the progress. Attitudes of employees were found to be important as well, as employees with more positive attitudes were more likely to engage in implementation (Chan et al., 2014). Lack of awareness and sense of urgency, as well as resistance to change were also identified as potential obstacles (Kok et al., 2013). There is a lack of awareness regarding the importance of circular economy, which stems from product ownership being viewed as a way to boost self-esteem and in turn prevents the circular economy from becoming political priority. Resistance to change on the other hand comes mainly from stakeholders who have interest in keeping the status quo and avoiding uncertainty (Kok et al., 2013).

Lack of capital emerged as one of the biggest issues related to circular economy (Trianni & Cango, 2012). Implementation of circular economy entails the creation of closed-loop systems, as well new management approaches and shared consumption model, which require creation of business model and technological innovations (Batista et al., 2018).

Lack of government support/effective legislation is also one of the issues SMEs face. These include inadequate policies (Van Buren et al., 2016), as well as resulting market signals which do not encourage people to re-use resources (Vanner et al., 2014). Circular economy model is affected by low resource taxes which prompt businesses to purchase new inputs rather than resorting to recycled ones (Sarkis et al., 2010; Linder & Williander, 2015).

Lack of information about the benefits also emerged as a problem. Study from FUSION EU co-funded project showed that most of surveyed companies had never heard about circular economy, or did not understand fully what it was (Fusion Observatory Report, 2014).

Companies also face obstacles related to administrative burden – strict reporting demands and need for external consultancy (Calogirou et al., 2010; OECD, 2010), and lack of

technical and technological know-how needed to transform their business model (Rademaekers et al., 2010; Van Eijk, 2015).

The last barrier listed, the lack of supply and demand network support, refers to the need for suppliers and consumers to be engaged in sustainable activities (Van Buren et al., 2016).

### 3. Methodology

Based on data from previous studies and circular economy practices that were identified, it was decided that the study will be done by conducting a survey. Survey used is the survey that was developed and used by Mura et al. (2019), which has integrated numerous previous studies.

There are three primary areas the survey focuses on (Mura et al., 2019):

- Circular economy practices adopted or planned by SMEs over the next two years- 20 practices chosen from a mix of interviews and international sustainability frameworks;
- The principal barriers and enablers to the implementation of CE practices;
- The business strategies firms are adopting and their performance outcomes.

These areas were identified as follows:

Table 1. Circular economy practices implemented at company level (Mura et al., 2019)

N.	CE practices
1	Environmental certifications (e.g. ISO14001/EMAS)
2	Separated waste collection system
3	Recovery / reuse of plastic and derivative packaging
4	Biodegradable materials (i.e. no plastic and derivatives) for packaging
5	Incentive policies for the return of old / worn products to the company
6	Reduction of the material content into packaging
7	Energy saving programmes
8	Energy supply from renewable sources (100 %)
9	Environmental selection criteria for suppliers
10	Environmental criteria for purchasing electricity, gas or other supplies
11	Bio/natural raw materials used into their products (e.g. biopolymers, biodegradable materials)
12	Secondary raw materials as inputs of the production
13	Substitution of chemicals (e.g. solvents, dyes) with safer and environmentally friendly alternatives
14	Resource-saving production processes
15	Environmental impacts monitored in air/earth/water
16	Closed loop for water reuse
17	Captation/reuse of wastewater and/or rainwater
18	Evaluation of the product life cycle (life cycle assessment)
19	The company develops products or services promoting energy savings
20	The company develops products or technologies in the renewable energy sector (e.g. wind, sun, biomass, geothermal)

Table 2. Barriers to CE practices implementation (Mura et al. (2019))

N.	CE barriers
B1	Uncertainty about response times from public administrations in the area of sustainability
B2	Lack of coordination of regulations at EU, national, regional and local level in the field of sustainability
B3	Bureaucratic difficulty in applying the legislation on sustainability (e.g. waste, water) by companies
B4	Difficulty of orientation in the renewable energy market
B5	Lack of clear guidelines to define sustainability in small and medium-sized enterprises
B6	Perception of sustainability as a cost and not as an investment

Table 3. Enablers to CE practices implementation (Mura et al., 2019)

N.	CE enablers
E1	Support for companies in the development of personnel training oriented to sustainability at multiple levels (e.g. actions aimed at individuals, firms, companies)
E2	Support for the participation of companies and entrepreneurs in European or transnational projects in the field of sustainability
E3	Dialogue between institutions, bodies and associations of the territory for the implementation of projects on the circular economy
E4	Support in the procurement of raw materials with low environmental impact / identification of suppliers with low environmental impact
E5	Facilitation of access to financial resources in the area of sustainability
E6	Promotion of policies dedicated to sustainability (e.g. tax benefits, loans, subsidies)

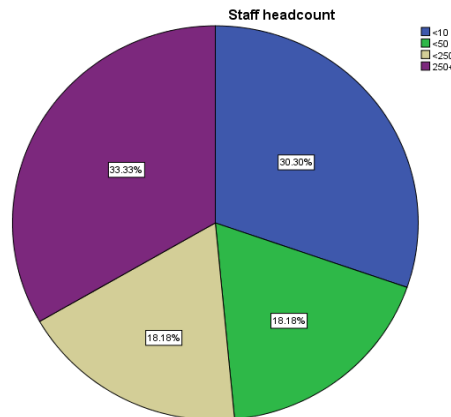
Table 4. Business strategies evaluated (Mura et al., 2019)

	Business strategies
1	Cost leadership
2	Differentiation
3	Operational performance / Efficiency
4	Innovation performance
5	Overall performance

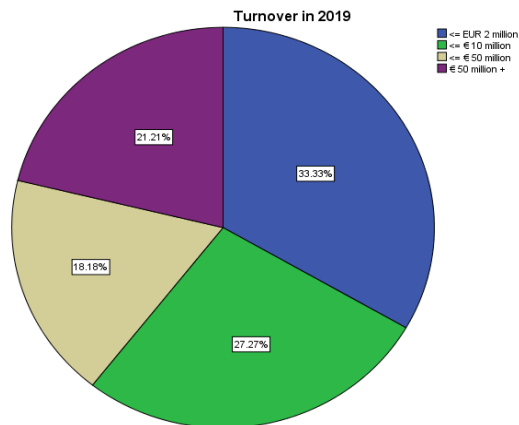
The questionnaire also includes control variables at company level (industry sector, turnover etc.) and individual level (position in the company etc.), and encompasses 57 questions, out of which 49 are based on 7-point Likert scale.

Around 197 companies were contacted, and survey was delivered to them through e-mail. The company list focused primarily on the 100 most successful companies as reported by Poslovne novine (“Oslobođenje – Ovo su najuspješnije kompanije u BiH,” 2020), and was later expanded to include other companies. Out of all delivered surveys, total of 33 responses were collected. Due to the nature of the survey, the focus group were company managers which resulted in smaller sample size. Due to the small sample, the results were shown only descriptively.

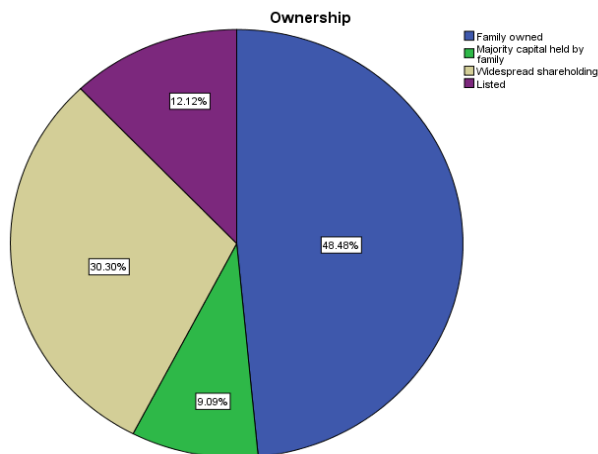
#### 4. Data and findings



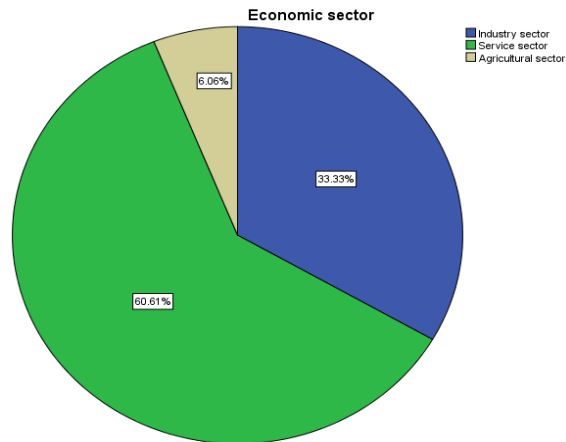
Out of the surveyed companies, around the same percentage accounted for companies with less than 10 employees (30.3%), and companies with more than 250 employees (33.3%).



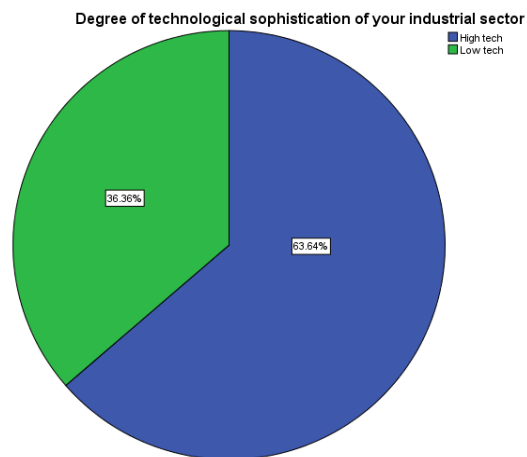
As seen in the graph above, a third of surveyed companies (33.3%) reported a 2019 turnover of less than EUR 2 million, while 21.2% companies reported a turnover of more than EUR 50 million.



Most of the companies reported to be family owned (48.5%), while 30.3% reported to have majority capital held by family.



Most of surveyed companies (60.6%) also belong to the service sector, followed by 33.3% in industry sector and 6.1% in agricultural sector.



Most of the companies (63.6%) also reported to be high tech companies, while the remaining 36.4% reported to be low tech.



**CE practices**

	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Environmental certifications (e.g., ISO14001/EMAS)	33	1	7	3.85	2.320	5.383
Separated waste collection system	33	1	7	4.70	1.976	3.905
Recovery / reuse of plastic and derivative packaging	33	1	7	4.48	2.048	4.195
Biodegradable materials (i.e., no plastic and derivatives) for packaging	33	1	7	3.61	2.091	4.371
Incentive policies for the return of old / worn products to the company	33	1	7	3.39	2.045	4.184
Reduction of the material content into packaging	33	1	7	4.21	2.162	4.672
Energy saving programs	33	1	7	5.00	2.092	4.375
Energy supply from renewable sources (100 %)	33	1	7	3.76	2.194	4.814
Environmental selection criteria for suppliers	33	1	7	3.82	2.098	4.403
Environmental criteria for purchasing electricity, gas or other supplies	33	1	7	3.97	2.417	5.843
Bio/natural raw materials used into their products (e.g., biopolymers, biodegradable materials)	33	1	7	3.42	1.969	3.877
Secondary raw materials as inputs of the production	33	1	7	3.64	1.729	2.989
Substitution of chemicals (e.g., solvents, dyes) with safer and environmentally friendly alternatives	33	1	7	3.85	2.048	4.195
Resource-saving production processes	33	1	7	4.48	2.078	4.320
Environmental impacts monitored in air/earth/water	33	1	7	3.85	2.138	4.570
Closed loop for water reuse	33	1	7	3.36	2.028	4.114
Captation/reuse of wastewater and/or rainwater	33	1	7	3.00	1.904	3.625
Evaluation of the product life cycle (life cycle assessment)	33	1	7	3.36	2.148	4.614

The company develops products or services promoting energy savings	33	1	7	4.55	2.181	4.756
The company develops products or technologies in the renewable energy sector (e.g., wind, sun, biomass, geothermal)	33	1	7	3.33	2.087	4.354
Valid N (listwise)	33					

In the part of the survey regarding the CE practices, the question and the scale were as follows:

“Which of the following sustainability practices are you implementing in the company?” (1 = No implementation; 4 = it will be implemented in the next two years; 7 = already implemented).

CE practice with the highest mean (5.00) was “Energy saving programs” which indicates that this practice is the most implemented one among the companies. “Energy saving programs” are closely followed by “Recovery / reuse of plastic and derivative packaging” and “Resource-saving production processes”, both with mean of 4.48.

Meanwhile, CE practice with the lowest mean is “Captation/reuse of wastewater and/or rainwater” with the mean of 3.00, which means that in most companies this practice will not be implemented over the next two years.

Barriers						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Uncertainty about response times from public administrations in the area of sustainability	33	1	7	4.55	1.641	2.693
Lack of coordination of regulations at EU, national, regional and local level in the field of sustainability	33	1	7	4.36	1.711	2.926
Bureaucratic difficulty in applying the legislation on sustainability (e.g. waste, water) by <u>companies</u>	33	1	7	4.42	1.921	3.689
Difficulty of orientation in the renewable energy market	33	1	7	4.24	1.714	2.939
Lack of clear guidelines to define sustainability in small and medium-sized enterprises	33	1	7	4.33	1.671	2.792
Perception of sustainability as a cost and not as an investment	33	1	7	4.21	1.728	2.985
Valid N ( <u>listwise</u> )	33					

The question and the scale for the barrier-related part of the survey were as follows:

“Indicate on a scale from 1 (very low barrier) to 7 (very high barrier) how much you think the following factors represent obstacles to entrepreneurship in the field of sustainability”.

When it comes to the perception of barriers, all six barriers had a similar perception. Barrier that was perceived as the highest was “Uncertainty about response times from public administrations in the area of sustainability” with mean of 4.55, while “Perception of sustainability as a cost and not as an investment” was perceived as the lowest barrier with the mean of 4.21.

Enablers						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Support for companies in the development of personnel training oriented to sustainability at multiple levels (e.g. actions aimed at individuals, firms, companies)	33	1	7	4.64	1.834	3.364
Support for the participation of companies and entrepreneurs in European or transnational projects in the field of sustainability	33	1	7	4.70	1.844	3.780
Dialogue between institutions, bodies and associations of the territory for the implementation of projects on the circular economy	33	1	7	4.88	1.867	3.485
Support in the procurement of raw materials with low environmental impact / identification of suppliers with low environmental impact	33	1	7	4.48	1.955	3.820
Facilitation of access to financial resources in the area of sustainability	33	1	7	4.61	1.853	3.434
Promotion of policies dedicated to sustainability (e.g. tax benefits, loans, subsidies)	33	1	7	4.67	1.979	3.917
Valid N (listwise)	33					

The question and the scale for the enabler-related part of the survey were as follows:

“Indicate on a scale from 1 (very weak enabler) to 7 (very strong enabler) how much you think the following factors represent an enabler to entrepreneurship in the field of sustainability”.

All the factors in regards to enabler perception had close means. “Dialogue between institutions, bodies and associations of the territory for the implementation of projects on the

circular economy” was perceived as the strongest enabler with mean of 4.88, while “Support in the procurement of raw materials with low environmental impact / identification of suppliers with low environmental impact” was perceived as the lowest one with mean of 4.48.

Business strategy						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Develop new ways to reduce costs	33	2	7	5.73	1.547	2.392
Increase the efficiency of operational processes (e.g., in production or in logistics)	33	2	7	5.73	1.420	2.017
Develop strong control over sales / general / administrative costs	33	2	7	5.36	1.388	1.928
Develop new methodologies and technologies to create better products	33	1	7	4.76	2.031	4.127
Develop new products or improve existing ones to better serve our customers	33	1	7	5.24	1.821	3.314
Increase product differentiation compared to competitors	33	1	7	5.06	1.749	3.059
Valid N (listwise)	33					

The question and the scale for the business strategy-related part of the survey were as follows:

“In the last five years our main strategic objectives have been (1 = Do not agree; 7 = Completely agree)”.

“Develop new ways to reduce costs” and „Increase the efficiency of operational processes (e.g., in production or in logistics)” were listed as most prevailing strategic objectives with mean of 5.73, while “Develop new methodologies and technologies to create” was the least prevailing one with mean of 4.76.

Overall performance						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
The company is reaching its full potential	33	1	7	4.73	1.719	2.955
Management is satisfied with the company's performance	33	1	7	5.12	1.691	2.860
The company is satisfying its customers	33	3	7	5.42	1.393	1.939
Valid N (listwise)	33					

The question and the scale for the overall performance-related part of the survey were as follows:

“Considering your company's performance in the last 5 years, indicate whether you agree or disagree with the following statements (1 = Do not agree; 7 = Completely agree)”.

Surveyed companies overall agreed with all statements in regard to overall performance. The companies agreed the most with the statement “The company is satisfying its customers” (mean 5.42), and the least with statement “The company is reaching its full potential” (mean 4.73).

Innovation and operational performance						
	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Introduction of new generations of products	33	1	7	5.06	1.456	2.121
Increased product range	33	1	7	4.85	1.698	2.883
Opening new markets	33	1	7	5.03	1.591	2.530
Entry into new technological areas	33	1	7	4.91	1.721	2.960
Costs reduction	33	2	7	5.12	1.616	2.610
Improve the quality of products and services	33	2	7	5.55	1.583	2.508
Reduce lead-times (production times)	33	1	7	5.12	1.596	2.547
Improve operational processes	33	2	7	5.42	1.542	2.377
Valid N (listwise)	33					

The question and the scale for the Innovation and operational performance-related part of the survey were as follows:

“Regarding your main competitors, what is the level of performance achieved by your company in the following areas (1 = Far worse than competitors; 7 = Far better than competitors)”.

Surveyed companies reported that they considered to be the most ahead of competition in terms of “Improve the quality of products and services” with mean of 5.55, and the least in terms of “Increased product range” with mean of 4.85.

## 5. Conclusion

The aim of this study was to understand what SMEs are doing to deal with challenges and reap the benefits of circular economy. The study focused on identifying the practices that SMEs use, as well as barriers and enablers related to adoption of circular economy.

According to the survey results, CE practice which were the most implemented among the companies are “Energy saving programs”, “Recovery / reuse of plastic and derivative packaging” and “Resource-saving production processes”. Meanwhile, CE practice which was the least implemented was “Captation/reuse of wastewater and/or rainwater”.

When it comes to barriers and enablers, “Uncertainty about response times from public” was perceived as the highest barrier, while “Dialogue between institutions, bodies and associations of the territory for the implementation of projects on the circular economy” was perceived as the strongest enabler.

In the area of business strategy, “Develop new ways to reduce costs” and “Increase the efficiency of operational processes (e.g., in production or in logistics)” were listed as most prevailing strategic objectives.

Surveyed companies also overall agreed with all statements in regard to overall performance. The companies agreed the most with the statement “The company is satisfying its customers”, while companies reported that they considered to be the most ahead of competition in terms of “Improve the quality of products and services”.

Overall, the research suggested that the CE practices were not very widely implemented among the SMEs in Bosnia and Herzegovina (means ranging from 3.00 to 5.00).

This could be attributed to the barriers which were all classified as medium-high with means ranging between 4.21 and 4.55. This indicates that SMEs in Bosnia and Herzegovina could benefit from improvements regarding all of the aforementioned barriers, especially from reduction in uncertainty about response times from public administrations in the area of sustainability, and reduction in bureaucratic difficulty in applying the legislation on sustainability.

Research also indicated that the institutions in Bosnia and Herzegovina should focus on improvement of dialogue between institutions, bodies and associations of the territory for the implementation of projects on the circular economy, and support for the participation of companies and entrepreneurs in European or transnational projects in the field of sustainability, as these were identified as the strongest enablers for the implementation of circular economy.

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The authors declare no competing interests.

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## Evolution of “Memory Studies”: Between Psychology and Sociology

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### *Abstract*

The article examines the problem of the “memory studies” development and the role that psychology and sociology play in the development of this interdisciplinary field of humanities. The authors divide the history of memory studies into two periods. The analysis of the first stage of the conceptual formation of memory research, starting from the end of the XIX century and till the first part of the century, first of all, on the basis of psychological, sociological is revealed. The authors demonstrate the trajectory of the evolution of the scientific understanding of “memory” from a purely psychological interpretation of the phenomenon to a socio-psychological concept (group memory), to a broad sociological theory (socio-cultural and historical memory). It is shown how at the second stage of the memory studies development, starting from the second half of the XX century till the present time, sociological research unfolds in the paradigm of memory studies and at the same time there is a new growth of interest in the psychological point of these studies. This is reflected in the development of psychoanalytic concepts, biographical research methods, and the increased role of oral history. It is concluded that the dialectical interaction of sociology and psychology in the interdisciplinary field of memory studies forms the basis of the heuristic potential of this modern humanities research.

**Keywords:** cultural memory, temporality, memory studies, modern society, sociology, psychology.

### 1. Introduction

“Memory studies” is an interdisciplinary field of modern humanities, which originated at the end of the XIX century and reached its apogee in the 1980s of the XX century, which continues to the present day. In all the variety of studies and approaches in this direction that have been unfolding for more than a century, one can notice a clear theoretical fluctuation: the alternate dominance of the psychological and sociological aspects in the content of the “memory” concept at different stages of development or by different researchers in this interdisciplinary field.

Memory studies are focused on the study of historical, cultural, social, group memory in modern societies and in the past. In general, it would be possible to underline the trajectory of evolution of the scholarly understanding of memory. It began as a purely psychological concept, i.e., memory as an individual psychological phenomenon. Later, it made a transformation to socio-psychological concept, i.e., “group memory”, and, finally, to sociological concept, that is, “social memory.” New concepts of memory emerged: “historical” (memory of the past in the public opinion of common people as well as among professional historians), “cultural understanding” (history in the experience of large social groups and masses) and, in some cases, a socio-political understanding of memory or “collective memory” (as an object of political manipulation).

The aim of the article is to research the trajectory of the evolution of the scientific understanding of “memory” from a purely psychological interpretation of the phenomenon to a socio-psychological concept (group memory), to a broad sociological theory (socio-cultural and historical memory) and attempts to return to the psychological component of social memory research at a new level. It is also aimed to show how dialectical interaction of sociology and psychology in the interdisciplinary field of memory studies forms the basis of the heuristic potential of this modern humanities research.

## 2. Methodology

The methodology of the work is based on Marxist and phenomenological theories. It is known that historical memory is conditioned both by ideological manipulations and other attempts of violent formation of the historical consciousness of the masses, officially prescribed by the authorities. In this kind, memory can be seen a specific form of oppression. But here is not always clear the technique of social memory, that is, how certain events, characters, images are removed from the historical consciousness or, conversely, imposed on him. Some regularities in the functioning of collective historical memory can be explained by direct, though cautious extrapolation to the area of historical knowledge of psychological laws. On the other hand, some of the relevant mechanisms of such memory are not so spontaneous and easily identifiable. Memory of this kind is causally and functionally dependent on factors that are much easier to verbally identify than to reveal in their real manifestation (Pushkareva, 2008). Of course, the memory mechanisms included the forgetting mechanisms, as well as other mechanisms – contamination, re-emphasis, silence, approval (Pushkareva, 2008).

Its use in the social process in certain interests, but since interest, as shown in classical Marxism, is not always realized by his followers, the mechanisms of memory often act unconsciously or their action leads to unexpected, or rather, not anticipated results. And here, as we can see, we are not in the field of psychological, but actually socio-historical laws. For example, in periods of dynamic social change and transformations, the collective memory of the past becomes of increasing importance. The memory of the past, in the form of traditional sociocultural patterns, as well as archaic economic and social models, is updated and reanimated (Pushkareva, 2008). It helps society as a whole (or certain social groups) to adapt to dramatic changes and fill the emerging cultural and value “vacuum” for some time (Nikolaeva, 2005).

If we approach the problem of memory from a philosophical, that is, methodological side, it turns out that social memory appears primarily as a cultural determinant of social development, and the scientific interpretation of historical time then depends on our understanding of culture as a whole. Considering culture in the traditions of ‘experiential’ theory – where the culture is understood as a socially significant experience of human activity transmitted from generation to generation (Muravyov, 1995) – it is possible to consider the temporality captured in the nodes of historical memory as the quintessence of the secondary determination of society (Pushkareva, 2001).

Thus, memory is a condition for the existence of culture, if we consider culture as a socially significant experience of human activity. Culture is transmitted through language, demonstration, example, and this translation is impossible without the existence of mechanisms of social memory.

It is well known that memory is selective. It is less obvious that this seemingly purely psychological law also applies at the level of society. However, and, perhaps, precisely because of the nature of this selectivity, the selection mechanisms still remained largely mysterious. It is not always clear on what principle some events are recorded by memory for years, decades, centuries, and others are “erased”, disappeared from memory, and therefore sometimes from history.

At the stage of origin of memory studies, it is possible to fix counter attempts of psychologists, sociologists and historians to prove the need of new concepts – “collective memory”, “group memory”, “historical memory”, emphasizing social and cultural sense of memory and social time. The development of this terminology can be considered successfully, although it is still criticized, which points to the anthropomorphizing of the society which is possible when transferring individual psychological mechanisms to the social level occurs. The idea of the existence of collective (or social) structures of consciousness in the XIX – early XX century was developed not only in social psychology, but in almost all humanities. At the same time, rather diverse set of concepts was proposed: “social consciousness” in political economy and philosophy (K. Marx), “collective ideas” (E. Durkheim), “social stereotype” (W. Lippman) in sociology, “social ideas” (B. Malinovsky) and “mentality” (Lucien Lévy-Bruhn) in cultural anthropology. This line is complemented by neo-Marxists Louis Pierre Althusser, who argued that the actions of individuals in modern society are mainly programmed by the ideological apparatus of the state (Althusser, 2011).

However, the method of anthropomorphizing the research object, which has long been practiced by researchers spontaneously, in the 1960s received its theoretical justification in the paradoxical works of Merleau-Ponty (1999), and, thus, theoretically legalized.

### 3. Results

From the point of view of the dialectics of sociology and psychology, there are two stages in the evolution of memory studies: approximately until the middle of the XX century and after.

#### *3.1 The counter-movement of psychology and sociology in the evolution of memory studies in the first half of the twentieth century*

Throughout the history of philosophy, the concepts of time and memory were somehow thematized by philosophers of different directions, review of the basic concepts was made by M. S. Rogovin (1921-1993) (Rogovin, 1966). But only in the 20-30s of the XX century there appears the study of memory from a fundamentally new point of view – the social one. Based on the analysis of historical documents, data of ethnography, socio-psychological experiments by representatives of socio-humanitarian sciences, it is concluded that human memory has a social character. Then, the concept of social memory itself is formed and introduced into scientific use. Let's see how it happens.

A great contribution to the formation of a new view of human memory was made within the framework of social psychology and sociology. A gnoseological stimulus and a kind of provocation to begin forming a new view of the problems of human memory were the ideas of the French philosopher-intuitionist, representative of the “philosophy of life” Henri Bergson (1859-1941). Bergson attached great importance to memory, calling it a point of contact between the

spirit and matter. In his works, he defended the idea that the “duration”, interpreted as filled with subjective experiences image of a certain substance underlying all phenomena, and there is a memory inherent in all current things, thus possible memory of a single person (Bergson [1914], 1992).

The French psychologist Pierre Jean (1859-1947) criticized Bergson’s thesis, stressing, that an isolated individual does not have memory, because he does not need it. Considering first of all examples of pathological development of separate persons memory, Jean is not limited to it and expands the concept to scales of social psychology, considers evolution of memory in anthropogenesis. He considers memory primarily as verbal, as a specific answer to a question, to a word. Jean’s works were written a little less than a century ago, but his ideas are important for understanding the social, historical, cultural time and memory, in which the narrative, the story (narrative) really takes a very important place. Also, for the further development of the study of social memory there was an important conclusion of Jean that memorization and reproduction are not reproductive, and constructive. An important thing for modern “memory studies” is described by Jean and traumatic cases of amnesia, which he explains a kind of fear – “fear of remembering” (Janet, 1928).

The cultural and historical concept of Russian psychologists L. S. Vygotsky (1896-1934) and A. R. Luria (1902-1977), in which the ideas of P. Jean developed, outlined the broadest and most general scheme of the memory development as a mental phenomenon, covering the entire written history of mankind. The decisive moment in the evolution of memory is the creation of an artificial sign as a tool, a means of remembering. Only through the mediated nature of mental processes, a person can change the surrounding reality and make behavior reasonable. L. Vygotsky was proposed the term “collective psychology”, allowing shifting on group individual scheme memories developed the ideas of J.-G. de Tard, who studied the “psychology of masses” were developed in a close direction.

L. Vygotsky wrote in the 20s of XX century: “Everything in us is social, but this does not mean that all the properties of the individual psyche are inherent in all other members of this group. Only some part of personal psychology can be considered as belonging to this collective, and this part of the personal psyche in the conditions of its collective manifestation is studied every time by collective psychology, examining the psychology of the army, the Church, etc.” [Vygotsky, 1997: 22].

At the same time, within the framework of sociology, the theory of social time was developed, which made a kind of counter steps to psychological theories in its interpretations of time and memory. Emil Durkheim (1858-1917) managed to justify the fundamental difference between astronomical and social time, to show the independence of social time not only from individual consciousness, but also from natural rhythms, to prove its socio-cultural value and variability (Durkheim, 2001). Durkheim even in 1898 spoke about the need to create a branch of sociology that studies the “laws of the collective existence of ideas” (Durkheim, 1995: 341), which in our opinion is closely related to the mechanisms of memory and oblivion, and this is still a task that is not yet accomplished.

Russian and American sociologists P. Sorokin (1889-1968) and R. Merton (1910-2003) successfully continued this tradition (Sorokin & Merton, 1990; Sorokin, 1964). They emphasized the qualitative character of social time as immanent to cultural rhythms. They believed that social time expressed the change or movement of social phenomena in terms of other social phenomena taken as reference points. In addition, these reference points express much more than the nominal equivalent of astronomical or calendar value. Timing systems always reflect the social actions of a group. Some beginning, arbitrary or not, must be established to introduce any system of calculating time, which must be continuous. For this purpose, it is inevitable to refer to the date of some selected historical event. In all cases, the point of reference

is social or associated with deep social meanings; it is always a case that is regarded as a specific social meaning. Sorokin and Merton write: "In all cases the point of departure as social or imbued with profound social implications; it is always an event which is regarded as one of peculiar social significance. Thus, there have been introduced such social frames of reference as the death of Alexander or the Battle of Geza among the Babylonians, the Olympiads among the Greeks, the founding of Rome (*anno urbis conditae*) and the Battle of Actium among the Romans, the persecution of Diocletian and the birth of Christ among the Christians, the mythological founding of the Japanese Empire by Jimmu Tenno and the discovery of copper (Wado era), in Japan, the Hegira among the Mohammedans, the event of the white pheasant having been presented to the Japanese emperor (Hakuchi era), never had any idea of dating the annals except by the years of rule of the reigning Pharaoh. The Armenians likewise reckoned by the number of years of the kings or of the patriarchs. From these few examples culled from an almost inexhaustible store we see some justification of the proposition that nations form their eras in terms of some remarkable event which has social implications)" (Sorokin & Merton, 1937: 623-634). Thus, nations form their history based on a remarkable event that has social significance. We see here that it is memory that gives the qualitative character of social time, although Sorokin and Merton use the expression "social reference framework", thus avoiding the concept of "memory".

Today, the modern sociology of time, represented, for example, by the works of Anthony Giddens, considers social memory as the most important mechanism of the natural time organization (Giddens, 1984).

This discovery of sociologists in the temporal organization of society and cultural memory remains significant for modern analysis of society. Thus, many processes of radical transformation of modern society reveal themselves in the reformatting in the socio-cultural time organization, implying the choice of a new "reference point" of socio-cultural, historical time, a kind of "re-election" of the historical beginning. This is, of course, not a change in the system of chronology, but a metaphorical reference to significant events of the past as the start of a certain time stream. This reference looks like a memory of the "Golden age" or an indication of a catastrophe – events that have had a decisive impact on the present. This mechanism is equally characteristic of both the modernization processes and the society archaization processes, and most clearly represents the change in value horizons of social development.

But the main result of this period of counter-movement of sociology and psychology in understanding the phenomenon of memory was the famous work of Maurice Halbwachs, *The Social Framework of Memory* (1925), which begins the "legalization" and active dissemination of the concept of "group memory" and subsequent variations.

The concept of social memory in addition to Maurice Halbwachs was also developed by other representatives of "Annals" school. As you know, the task of the new school of "Annals" (1929) was to synthesize all social and humanitarian knowledge within the framework of history, overcoming disciplinary barriers. Attempts to synthesize socio-humanitarian knowledge within the framework of the school of annals were carried out, we can say, outside the philosophical reflection, and historians themselves emphasized their focus on empirical knowledge. Following the social psychologists Halbwachs insists on the fact that memories are reconstructed, rather than copying events: "...our minds just cannot pay attention to the past, not deforming it; rising to the surface, our memory is like transforming, changing shape, spoiled by intellectual light" (Halbwachs [1925], 2007: 56). This thesis became a key one for the generation of historical memory researchers in the 80s of XX century. Maurice Halbwachs examines both the individual memory and the memory of groups – family, religious groups, social class- revealing the relationship of memory and tradition. However, this was exactly the work that became the incentive for the further psychologization of "memory studies". Halbwachs shows, how the "framework" family memory as a group memory becomes a synthesis of personal memories and social attitudes (Halbwachs, 185-218). Halbwachs shows the universality of the family as a social

group, the “social complex”. It also follows from Halbwachs’ analysis, which is based mainly on primitive and ancient examples, that the family has hermeticity (associated with the tradition of domestic cults) and the desire for social adaptation through interaction and correlation with other families. After Halbwachs we tend to consider the family memory as a meaningful and at the same time available for transformation analysis of socio-cultural memory and values, and social horizons in modern society.

The famous German Egyptologist and cultural theorist Jan Assman complains that Halbwachs is not limited to the analysis of the “social framework” of memory, and “went even further, declaring the collective subject of memory and memories, creating the concept of ‘group memory’ and ‘memory of the nation’, in which the concept of memory turns into a metaphor” (Assmann, 2004: 37).

The work of M. Halbwachs was the result of a broad program of interdisciplinary synthesis of social and humanitarian sciences initiated by various scientific groups in the first decades of the XX century. Despite the fact that the theoretical experiments of Halbwachs still cause a critical response from historians, it was the school of “Annals”, to which the French researcher belonged, that continued the line of synthesis of psychology and sociology, carried out on the material of written history.

### *3.2 Psychological turn of memory studies since the second half of the XX century*

Under the psychological turn, we understand here the interest in describing the individual experience of an individual, fixing the memory of a particular life, and also the continuing trend of anthropomorphizing society in theoretical and applied research. We can also say that sociology itself is experiencing a psychological turn, turning to the study of everyday practices, using understanding rather than explaining methods, increasingly using qualitative rather than quantitative research methods.

It should be noted that the majority of temporal research in the social and humanitarian field since the 60s of the twentieth century is characterized by an increasing tendency to abandon generalizing concepts and schemes, a shift in the focus of research from the macro level to the micro level, and a total rejection of generalizations. Attention to individual memories, to individual experiences, which is reflected in the rapid development and institutionalization of oral history associated with the activities of the English historian Paul Thompson (1935) (Thompson, 2003). Thanks to the activities of Paul Thompson, the digital sound archive “National Life Stories” was founded, where thematic collections of the history of the life of British society are collected. Part of this unusual national archive is available through the Oral History section of the British Library (9), also as part of the Millennium Memory Bank project (Britain library. Oral history). Institutionalized collections of oral testimonies are found in the United States, the Czech Republic, Spain, Italy, Syria, China, as well as in the territory of the post-Soviet space in Uzbekistan and Belarus (Oral History). The biographical method is considered as one of the promising methods of the social and humanitarian sciences (Meshcherkina & Semenova, 1994).

The surge of attention to the problems of historical memory is mostly associated with the activities and work of Pierre Nora (born in 1931), who is the head of the “new historical school” (this is the modern name of “Annals” school) nowadays. In 1984, in connection with the anniversary celebration of The French revolution at the initiative and under the general editorship of Pierre Nora there began a publication of “Places of memory” seven volumes, which were catalogued monuments, ideas, symbols, texts, holidays, which were associated with the identity of the French nation. The “places of memory” concept, which today gave the name to the whole



historical school, was borrowed by Pierre Nora from Frances Yates, who in her work *Art of Memory* (Yates, 1996), introduced this concept to describe the technique of mnemonics of speakers and speakers in the Middle Ages: to associate each thesis of his speech with a certain object (furniture, lamp, etc.) or area of space (atrium, window, etc.) in the audience.

According to the authors of the work (and in the compilation of *Places of Memory*, published in Gallimard Publ. House under the editorship P. Nora), history exists not in the form of wholes, but in the form of individual places, because historical memory has not preserved us a common continuous picture of history, and its individual places – all we have: the national archive, monuments to people or events, libraries, museums, cemeteries and architectural works, commemorations, anniversaries, textbooks, etc., generation, region.

In Germany, “memory studies” were associated primarily with the understanding of the Nazi past, which began in the country in the late 50s of the XX century. The iconic kneeling of Willy Brandt in front of the monuments to the Jews who died in the Warsaw Ghetto in 1970 and the public discussion of the collective guilt of the German people for the suffering caused by the Nazis to the other people, the section on the history of the XX century return to the school curriculum and the matured need to develop a “pedagogical version” of the past, the establishment of the journal *History and Memory* (1989), in the materials of which official remembrance and the state policy of memory became the topic of research, the Maastricht Agreement (1992) and the awareness of the need to restore cultural unity with a united Europe – these and other events in the political and public life of Germany formed and to a certain extent still form the political context of memory studies in Germany. But the concepts in which this experience was understood and is still being discussed are psychological: “trauma”, “guilt”, “repression”, “grief” (Assman, 2006).

It is interesting to note that during French humanitarian thought ideas of memorial problems were emerging, related to the symbolic policy of the state, with actual social problems, in the German tradition there was obviously a psychoanalytic bias, in Russian philosophical and social thought social memory was often considered as a metaphorical synonym for the concept of “culture”.

Thus, the Russian Soviet scientist Ya. K. Rebane introduces the concept of “social memory” in the domestic social science and defines it as “information accumulated in the course of socio-historical development, recorded in the results of practical and cognitive activity of a person, transmitted by socio-cultural means and is the basis of individual and social knowledge at each specific stage of historical development” (Rebane, 1982: 3). Rebane notes that social memory is not a substance, it cannot be interpreted as Popper’s “third world”. It allocates three large groups of storage media: (1) tools of production and materialized results of labor, often generalized in the concept of “material culture”; (2) objective social relations; (3) language in the broad sense, that is, “natural” languages, their various technical modifications, as well as non-linguistic semiotic means. Lotman developed the semiotic theory of memory, considering the sign and symbol (in contrast to Rebane) as the main structural element, considers the paradigm of memory-oblivion as a cultural universal. “Culture is a collective intelligence and collective memory, that is, a supra-individual mechanism for storing and transmitting certain messages (texts) and developing new ones. In this sense, the space of culture can be defined as the space of some common memory, that is, the space within which some common texts can be preserved and updated” (Lotman, 1992).

In one of the Soviet works, another interesting definition is given: “Social memory is a process carried out by society with the help of special institutions, devices, and means of fixing in a generally meaningful form, systematizing, storing (outside of individual human heads) the theoretically generalized collective experience of humanity, obtained by it in the process of developing science, philosophy, the art of knowledge and imaginative representations of the world. Information stored in books and other means of memory is given out in one way or another

for “rewriting” in the memory of an individual” (Kolevatov, 1984: 65). If the European “memory boom” uses the metaphor of individual memory to explain the symbolic side of the life of collectives, then in Russian Soviet thought the metaphor of social memory as a kind of mega computer, library, or artificial intelligence is popular.

#### 4. Conclusions

The evolution of “memory studies” is a consistent deployment of the program of interdisciplinary synthesis, which initially developed on the basis of the counter steps of sociologists and psychologists to understand the problems of temporality and memory and led in the first half of the XX century to the inclusion of specialists in other disciplines, primarily historians, and the creation of the conceptual apparatus of memory studies. At the second stage of this evolution, starting from the second half of the XX century, there is a psychological turn of memory studies, which is implemented in different ways in national scientific traditions. The psychological turn of memory studies is closely related to the spread of the biographical method in the humanities (including oral history), the achievement uses of German and French psychoanalysis and mnemonics for the development of theoretical and applied memory studies.

In general, this direction of the memory studies evolution can be evaluated ambivalently. On the one hand, it is a manifestation of the general humanization of knowledge and development of scientific interest in a human. On the other hand, in the psychologization of memory studies, one can see the danger of erasing subject-object relations in the process of cognition and closing them in an endlessly repeating hermeneutic circle. We see the way out in the development of a broad program of interdisciplinary research, announced at the first stage of the memory studies evolution, and continued by the Soviet school of cultural studies.

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## Formation of the Concept of Beauty in the Words with the Proto-Slavic Root \*Lěp-, Based on the Material of Ancient Russian Written Records

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### *Abstract*

Old Russian texts provide an opportunity to study the early state of the Russian vocabulary. The vocabulary structure of the Old Russian texts included the words of the Proto-Slavic language, a large number of calques and artificially created words. The absence of written records of the Proto-Slavic language, in which its vocabulary would be recorded, deprives us of the primary source of the meanings of such words. The Proto-Slavic root \*lěp- had an undivided meaning. Undivided meaning of the root \*lěp- is a potential problem in the interpretation of the words with this root used in ancient Russian texts. Another problem in the lexical-semantic study of words in the Old Russian texts is that words being semantic calques received additional meanings under the influence of Greek. In this regard the paper shows the formation of the concept of beauty in words with the root \*lěp- used in ancient Russian texts. The purpose of this article is to study the evolution of the concept of beauty in the words with the Proto-Slavic root \*lěp-. The article provides a comparative analysis of lexical meanings of the words with the root \*lěp- containing the concept of beauty (used in ancient Russian texts) with their Greek equivalents. Such words are contained in ancient Russian written records: “The Life of St. Andrew the Fool”, “The Chronicle” by John Malalas, “The Chronicle” by George Amartol, “History of the Jewish War” by Josephus Flavius, Christianopolis (Acts and Epistles of the Apostles), Uspensky Collection of XII–XIII centuries, etc.

**Keywords:** Proto-Slavic language, root \*lěp-, concept of beauty, lexical meaning, Old Russian written records.

### 1. Introduction

One of the most important tasks of lexicology is to clarify the essence of the word meanings and to analyze the evolutionary development of their semantics. Old Russian written monuments, containing reliable information about the Old Russian vocabulary, present the factual material required to solve this problem. The word semantics denoting the concept of “beauty” has an ancient history. The diachronic study of its evolutionary development gives an idea of the changes from the Proto-Slavic period to the Old Russian. It covers the study of changes semantics has undergone over time in response to different historical-cultural and language

factors. However, the absence of the Proto-Slavic written monuments, which may include such words, creates additional difficulties in the study. Nevertheless, their reconstruction, given in the Etymological Dictionary of Slavic Languages, is a valuable material for studying the process of formation of the concept of “beauty” in the Proto-Slavic language and its development in the Old Russian period.

## 2. Methods and data

It is known that the Proto-Slavic root \*lěp-, which goes back to the Indo-European root \*leip-, retained its semantics. The root leip- would presumably «have the meanings: “smear; organize, order (full grade), “stick; climb; intend; wish (zero grade)” (Krasukhin, 2009: 155). Its semantic richness determined the structure of the etymological nest with the root \*lěp- in the Proto-Slavic period, reconstructed based on historical dictionaries of the Russian language, dictionary of the Russian dialects as well as dictionaries of the Slavic languages. Taking into account the fact that the words denoting a concept are a product of the historical reality in which they arose, we used information about the Proto-Slavic culture in the reconstruction of the etymological nest with the root \*lěp-. According to O. N. Trubachev, Proto-Indo-European is a prehistoric background of Proto-Slavic, and the reconstruction from the Slavic and the Proto-Slavic culture to Indo-European is natural.

The reconstruction of the etymological nest with the root \*lěp- showed that it included four word-formation nests with the following tops: \*lěpiti ‘smear, stick’, \*lěpiti “make something from a plastic material”, \*lěpiti “climb, ramp” (the nest includes plant names), \*lěpъjъ “beautiful”. The words of the word-formation nest with the top \*lěpъjъ “beautiful, good” directly define the concept of “beauty”. By our count, this nest contains 27 units reconstructed by means of reflexes in Slavic languages, including:

1. Prefixal verbs: \*oblěpeti “grow more beautiful”, \*polěpъšati “improve, get better”;
2. Abstract nouns (nomina abstracta) with the meaning “beauty, beautiful appearance”: \*lěpina “beauty”, \*lěpostъ ‘beauty’, \*lěpota “beauty”, \*lěpotina “beauty”, \*lěpotъ “beauty”, \*nelěpostъ “badness, inappropriateness”, etc.;
3. Diminutive nouns (nomina diminutiva): \*lěpava “beautiful child”, \*lěpotica “beautiful child”, \*nelěpъka “prematurely born calf”;
4. Adjectives: \*lěpotъnъjъ “beautiful”, \*lěponъjъ “beautiful”, \*lěpъkъjъ “beautiful”, \*lěpъnъjъ “proper”, \*lěpъskъjъ “good, beautiful”, \*lěpъšъjъ “best”, \*nelěpъjъ “ugly, bad” etc.

However, the historical-cultural and linguistic foundations reveal the secondary nature of the aesthetic assessment in the lexeme \*lěpъ. Semantic shifts are connected with the material culture transformation caused by the settlement of Slavs. Archaeological sources can say about the method of construction of Slavic dwellings. They were built from rods coated with clay or stones set in clay. In the Chernyakhov culture (late 2<sup>nd</sup> century – 5<sup>th</sup> century AD) mud huts were made of poles with clayed twisted rods. It was also noted that the houses were coated with clay, and walls inside them were painted with white and red paints during the excavations of some settlements in the Czech Republic belonging to the late Bronze Age Urnfield culture.

Slavic material culture shows the relationship between the meanings “smear” and “decorate”. A similar semantic shift can be observed in derivatives of Slavic \*mazati. (ukr. мазати “clay; whitewash; pamper”, maced. мазни “stroke; decorate” etc.). The adjective \*lěpъjъ, denoting “private (aesthetic) and less often a general positive assessment can be a Slavic semantic innovation” (Дронова, 2006: 84).

Nevertheless, the analysis of the use of lexeme \*lěpъ in Slavic languages shows that it is the primary means of expressing the meaning 'beautiful' in Slovenian, Croatian, Serbian. Slavic material also points to the existence of semantic syncretism, combining both a positive assessment of some object and aesthetic pleasure for its observation. The aesthetic beginning is inextricably linked to the ethical one: beauty ennobles the heart of man (see Вендина, 2007: 194).

The term «syncretism» itself implies the existence of many signifieds in one form. Semantic syncretism is quite well studied in the works of Russian scientists and it is understood as “an ancient meaning indivisibility; the unity of meanings of an ancient polysemantic word; or a word, presented as an image and embodied in a symbol (linguistic sign)” (Пименова, 2011: 21).

Ancient words include syncretism of a qualitative “complex” meaning. For example, in ancient texts, it is quite difficult to determine the meaning of words with the root добр-. In addition, new meanings develop, and they are all interwoven in original, ancient or translated texts and obscure the understanding of texts (see Колесов, 2014: 334). There is a relevant question: “what are we talking about? About something necessary, about something beautiful, or about something good? One of the most frequent expression in the Old Russian monuments “*доброе дѣло*” may correspond to both the first and second and third meanings” for the adjective *добрый* (*Ibid.*: 334–335).

After the Christianity adoption in Rus, «from Bulgaria the corpus of Old Church Slavonic literature spread to Kievan Rus. <...> Greek texts translated into Old Church Slavonic was a hierarchically ordered group of writings, the most important being the books required for liturgical purposes. <...> Second in the hierarchy of translated literature came the extended Lives of the saints and the writings of the Church Fathers», and finally «the Russians received from their western and southern neighbours ... the apocrypha, stories about lives of the desert fathers, and chronicles» (Børtnes, 1992: 3–4). Ancient scribes copied the handwritten texts and changed them intentionally. These texts took East Slavic phonetic and lexical features. As a result, the Russian edition of Old Church Slavonic has been formed by the 12th century. It served as a standard language in Rus.

Thus, the Old Russian translated literature included the oldest structure and semantics of words related to Proto-Slavic. Therefore, one of the problems of lexical and semantic analysis of words in the translated texts is the semantic “branchness” of their roots, since the vocabulary practice of distinguishing individual meanings of a polysemant is opposed to the idea of the ancient meaning syncretism” (see Алексеев, 2016: 110).

Semantic extension came against the background of the translations of Greek texts due to the presence of an ancient meaning syncretism. According to Buck, “in the majority cases “beautiful” is specialised from expressions of approval or admiration of the most diverse character <...> Many of the words are again extended to apply to anything that gives pleasure (not merely to the visual sense)” (Buck, 1949: 1191). We can see the semantic extension of the words with the root \*lěp.

Consider the examples of words with the root \*lěp from the Old Russian translated literature.

### 3. Discussion

1. The Chronicle (John Malalas): “Ποποδοκλία (Брисеида) же бѣ высока, чиста, добрососа, *лѣна*” ~ ἡ Βρισηὶς ἦν μακρὴ, λευκὴ, καλλίμασθος, *εὖστολος* / Hippodameia Briseis was tall, fair-skinned, with beautiful breasts, a good figure (Jo. Mal. chron: 50). *Εὖστολος* ‘well-equipped; convenient λιμένα; compactly build; of a human frame (Lampe, 1961: 576). It must be

noted that Lampe gives this special meaning “*compactly built; of a human fra*” for the Chronicle of John Malalas.

2. The Chronicle (John Malalas): Антиноръ... многосвѣдѣи, *лѣпѣ* ~ Αντήνωρ... πολυίστωρ, ἐλλόγιμος / Antenor was an eloquent historian (Jo. Mal. chron: 55). ἐλλόγιμος ‘special; elect, chosen by God; skilled in use of words, learned ἐλλόγιμος ἄνδρες opp. ἰδιῶται’ (Lampe, 1961: 452). Cf. description of Julian the Apostate in the XIII book of the Chronicle, where the adjective *лѣпѣ* also corresponds to ἐλλόγιμος: Ουλι□нъ Паравать... бѣ *лѣпѣ* ~ Ἰουλιανὸς, ὁ Παραβάτης... ἦν δὲ ἐλλόγιμος.

3. The Life of Savva the Consecrated: Съведе и къ лаврѣ. и помоли старьца прияти его. с *лѣпѣ*мъ епитиемъ ~ κατήγαγεν εἰς τὴν λαύραν, καὶ παρεκάλεσε τὸν γέροντα δέξασθαι αὐτὸν μετὰ τῆς *προσηκούσης* ἐπιτιμίας (Жит. Сав. Осв. 1890: 221;16–18) / he came to the Lavra and asked the elder (starets) to take him after proper punishment. *Лѣпѣ* corresponds to *προσήκων* freq. in Part. as Adj. “befitting, proper” (Liddell-Scott-Jones: <http://stephanus.tlg.uci.edu/ljsj/#eid=91928>).

4. The Old Russian “Pchela” (book of aphorisms): И ражараѣтъ оума *лѣпѣ*моу, яко трость вѣнь (Семенов 1893: 39) ~ <...> καὶ ἀναφλέγει τὴν διάνοιαν ἢ *θέα*, καθάπερ ὕλη πυρὶ γενομένη ὑλέκκαυμα (Семенов 1893: 39) / passion ignites the mind like a fire. This fragment is a unique case, where the noun *лѣпѣ* “beauty” corresponds to *θέα* “sight, spectacle, performance, in a theatre or elsewhere” (Liddell-Scott-Jones: <http://stephanus.tlg.uci.edu/ljsj/#eid=49276>). This is an example of a metonymic transfer under the influence of the meaning of the Greek word «*θέα*».

5. The Old Russian “Pchela”: Наказание славнымъ есть *лѣпѣ*моу ~ Ἡ παιδεία εὐτυχῶσι μὲν ἐστὶ *κόσμος* (Семенов 1893: 168) / punishment for reasonable people is a blessing. *Лѣпѣ* corresponds to *κόσμος* and, apparently, here it means ‘blessing’. Cf. *κόσμος* “metaph., honour, credit” (Liddell-Scott-Jones: <http://stephanus.tlg.uci.edu/ljsj/#eid=61185>).

6. We can see the semantic extension in compounds with the root \*lěp-. For example, from Svjatoslav Izbornik of 1073: Се оубо иже безъчѣствѣтъ *чистоу добролѣпѣ* <...> не полжчить собож нехытраго прошені□ ~ εἴ τις ἀτιμάσειε τὴν *ἱερὰν εὐκοσμίαν* <...> ἀποτεύξετα δι’ αὐτὸν τῆς ἀνεπισήμονος αἰτήσεως (Изб. 73: 118) / If someone neglect this sacred order <...> he will never obtain forgiveness. The noun *добролѣпѣ* corresponds to *εὐκοσμία* in the meaning “good order; in worship” (Lampe, 1961: 566). Dictionary of the Russian language of 11–17 centuries, however, gives only the meaning ‘beauty’ (СЛРЯ XI–XVII вв., Вып. 4: 263).

7. Cf. the semantic extension (by metaphorization)<sup>1</sup> for the adjective священнолѣпный, as a rule, corresponding to *ἱεροπρεπής* ‘beseeming a sacred place, person or matter’ (Liddell-Scott-Jones: <http://stephanus.tlg.uci.edu/ljsj/#eid=51521>). Мужъ почтенный, величественный видомъ, священнолѣпный лицомъ (Св. Вас. Вел., Письмо 47 (51)). τὸ ἄνδρα <...> ὁσον δὲ ἔχων τὸ *ἱεροπρεπὲς* ἐν τῷ εἶδει (Βοσπορίῳ ἐπισκόπῳ LI: [https://www.loebclassics.com/view/basil-letters/1926/pb\\_LCL190.325.xml](https://www.loebclassics.com/view/basil-letters/1926/pb_LCL190.325.xml)) / man with a face like a saint.

Thus, the examples show that the concept of “beauty” in words with the root \*lěp- had a further evolutionary development, expressed in the semantic extension.

This study gives an idea of this concept development in Old Russian.

<sup>1</sup> “An analysis of the compound words with the root \*lěp- in Old Russian written records and lexicographic sources shows that metaphorized words were classified as social and family relations as well as religious beliefs (see Galochkina, 2020: 125).



#### 4. Conclusion

We can see the concept of «beauty» in words with the root \*lěp- in the Proto-Slavic period based on the reconstruction of its etymological nest by means of reflexes in the Slavic languages and confirmed by historical and cultural research.

In Old Russian, the concept of “beauty” was transformed under the influence of Greek and the Christian culture, perceived by the Slavic society. This resulted in fact that words with the root \*lěp-, expressing the concept of “beauty” and having, as a rule, polysemy due to the ancient meaning syncretism of the root, acquired the semantic extension.

The research results expand our knowledge about the semantics of words with the root \*lěp-, denoting the concept of “beauty” in the Slavic languages.

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## Targeted, Individually Structured Special Education and Training Intervention Programs and Pedagogical Applications in Museum

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### *Abstract*

Anthropocentric museums are “an important place in public debate, creation and questioning ideas” because they can have a positive impact on the lives of underprivileged or marginalized people. They can also strengthen specific communities and contribute to the creation of fairer societies. The science of Museology together with the science of Special Education and Training (SET) support with the Targeted Individual Structured and Integrated Program for Students with Special Educational needs (TISIPfSEN), in children and young people with special educational needs and disabilities (SENDs). The purpose of this work was to study museology applications in accordance with the pedagogical tool TISIPfSEN. The main working hypothesis explored access to theatre and entertainment events, museums and archaeological sites of people with SENDs, which is not always an easy process given that they are a heterogeneous group due to their inherent or acquired specificity. The applications also drew pedagogical materials through the charm of the art of theatre and puppetry. In this context, performances were given free of charge through the Kalamata Experimental Stage to children and young people with SENDs, in the city of Kalamata and Sparta. This project led to voluntary application from students of department of history of University of Peloponnese. The results showed that people’s disability does not always mean impotence. Accessibility to museum programs and theatrical events in modern organized societies is possible. The learning process becomes accessible with the pedagogical tool TISIPfSEN to people with special needs. Necessary conditions, knowledge in the SET and the necessary training of all according to universal design. In conclusion, TISIPfSEN museum pedagogical programs facilitate different social groups in approaching, understanding the differential material culture, with alternative forms of communication and learning, given that heterogeneity in nature is a universal phenomenon.

**Keywords:** TISIPfSENs, pedagogical applications, museum.

### 1. Introduction

In Greece, in the context of the inclusive education policy for students with disabilities many researchers agree that effective inclusion occurs when teachers modify the curriculum to the needs of all students. The value of differentiated instruction in the inclusion of students with special educational needs and disabilities (SENDs) there are when teachers in mainstream schools (Strogilos, 2018) support pupils also with activities to the museums by the Targeted Individual

Structured and Integrated Program for Students with Special Educational needs (TISIPfSEN). According the science of Special Education and Training (SET) exists the limited knowledge about the types and the quality of modifications which understood and used by teachers in the Secondary Special Education. Implications for research and policy in special education teacher preparation are discussed with the reading instruction of teacher preparation and depend from the sense of preparedness and the education policy. According the research from the Department of Special Education, the University of Kansas, in the USA (Knackstedt, Leko & Siuty, 2018) and the findings from 577 secondary educators, in a large Midwestern state demonstrate the importance of effect on teachers' sense of preparedness, regarding their reading pre-service and in-service teacher preparation. The survey follows six models using multinomial logistic regression analyses. The importance of factors in preparing special educators who have a high sense of preparedness for teaching reading to adolescents with disabilities demonstrate between the results in above research. The practice-based pedagogical approaches used as opposed to passive lecture in the preservice coursework.

Also, international research has shown that the struggle to become inclusive education with the visits in the museums are still in progress and school and social services reform is a major challenge. The Council of Europe states that 'inclusion may be understood not just as adding on to existing structures, but as a process of transforming societies, communities and institutions such as schools to become diversity sensitive' (European Commission, 2009). The different understandings of inclusion and the way in which it can be implemented in practice of the special education and training (SET) by the pupils with SENDS in the museums. Two broad approaches give us a sense of the pedagogical tool as the Targeted Individual Structured and Integrated Program for Students with Special Educational needs (TISIPfSEN). First the radical restructuring of the education system and the second the implementation of additional special programs in the existing arrangements in mainstream settings as the SET for the museums. The situation estimated according the International Journal of Inclusive Education and the aspects of (Slee, 2013) about the inclusive education which happen as a political predisposition. In this is discussed the role of the irregular school and how it happens the inclusive education programs as the example the museums. Even within a mainstream setting employs several mechanisms such as the increased enrolment of students in SENDs.

The training intervention programs and pedagogical applications in museum it is happen in the regular schools. A part from the special teachers who support the continuation of SET programs believe that is a service which needs to remain in mainstream settings and are best served in mainstream schools (Ferguson, 2008). Contrariwise, Zigmond and Kloo challenge the idea that special education and they argue "that special education will not survive to serve the special needs of students with disabilities if it loses its identity, and its unique special requirements" (Zigmond & Kloo, 2011).

### *1.1 The special educational needs and disabilities (SENDs): The intervention programs and pedagogical applications in museum*

Even though, internationally, inclusive education is conceived as a broad reform that welcomes diversity among all learners (United Nations, 2006), in the South Peloponnese (Greece) it is mainly implemented as programmatic regularities which fail to initiate broad school reforms such as the interventions with the visit in museums. Because, the differentiated instruction provides a learning environment which takes into consideration the individual characteristics of all students (Strogilos, Tragoulia, Avramidis, Voulagka & Papanikolaou, 2017) and, as such, is a useful approach for the intervention programs and pedagogical applications in the museums. Thus, within mainstream education settings to a more blended practice through a process of eliminating the barriers to participation and learning experienced by students within the school

system present the Targeted, individually structured special education and training intervention programs and pedagogical applications in museum.

Several factors have been identified in the literature of SET with regard to the absence or inconsistent pedagogical use of differentiated instruction. Among these factors are the lack of content knowledge of philologues necessary to extend and differentiate the core curriculum content areas in the museums. Also, the lack of time to adjust the curriculum for the students with SEN with the teachers' difficulty to locate and use effectively the appropriate resources such as the museums in the local city. So, another factor is even the perception of philologues that students differ in how they learn (Tomlinson, 2003).

With regard to the special educational needs and disabilities (SENs) and the intervention programs and pedagogical applications in museum, the research studies in differentiated instruction report a lack of curriculum modifications in mainstream classrooms for these students (Strogilos, Tragoulia & Kaila, 2015). According to the literature review (Scruggs, Mastropieri, Kimberly & McDuffie, 2007), the education with the visits in the museums of students in general classrooms lacks appropriate teaching materials, differentiation in activities and opportunities for individualizing the curriculum. Also, the identified curriculum modifications for students with SEN in their descriptive observations in mainstream classrooms are limited.

The pedagogical applications in the museum use the differentiated instruction involves responding effectively to the learning differences that exist among learners in the classroom. According to the author (Christakis, 2013: 63-76), teachers differentiate when they reach out to an individual or small group by varying their teaching in order to create the best learning experience possible with interventions and adaptations required for the education of people with disabilities. The differentiated instruction with learning readiness activities is considered as one of the essential means to effective education for all students including those with SENs (Ministry of National Education and Religions – Pedagogical Institute, 2009). As we argued in the Special Education and Training (SET) with the “for” special education proposal for the children and young people with special needs (Drossinou Korea, 2017: 307-338), differentiation is not associated with the meaning “one teaching size for all”. But mainly with responsive Targeted Individual Structured and Integrated Program for Students with Special Educational needs (TISIPfSEN). Thus, when teachers differentiate the teaching objects, they ‘proactively plan varied pedagogical approaches such as with the exposition’s objects into the museums and they reflash what students need to learn, how they will learn it, and how they have learned effectively as possible. In addition, about supporting learning in inclusive classrooms, the experienced teachers create more simplified, functional and alternative curricular modifications such as with those visits into museums with the goal to improve the students’ on-task behavior and participation (Nind & Wearmouth, 2006). According the researchers (Morningstar, Shogren, Lee & Born, 2015) who referred identified reductions (51% of the observations) in the cognitive demands with the items, picture-based stories rather than written stories of work for the students with SEN in almost half of these classrooms. The most frequent modifications for these students were changes in how materials were presented, environmental adjustments, and response alternations.

This work uses Targeted, individually structured special education and training intervention programs (TISIPfSENs) (Figure 1). With emphasis the differential teaching of multiple sensory activities by the museums and is analyzed in five phases. The first and the second phases of the TISIPfSENs include the systemic empirical methodology of observations during which the teacher of special education studies the case of the student with SENs and according to his experience concludes in hetero-observations concerning the individual, family and school history as well as the diagnosis. So, the teacher who support the inclusion builds a first image for

the students learning profile. In addition, in the third, fourth and fifth phases of the TISIPfSENs include the methodology of intervention step by step.

## 2. Purpose

In this presentation, we will provide examples of differentiated activities for students with and without disabilities based on the principles of differentiated instruction. In addition, we will present the basic criteria with examples for planning and implementing individual adaptations for students with special needs / disabilities (SENDS) (Drossinou-Korea, Matousi, Panopoulos & Paraskevopoulou, 2016). So, the purpose of this work is to study museology applications in accordance with the pedagogical tool TISIPfSEN (Figure 1).

The main working hypothesis explored access to theatre and entertainment events, museums and archaeological sites of people with SENDS, which is not always an easy process given that they are a heterogeneous group due to their inherent or acquired specificity.

Also, we focus in the university courses of philologues with emphasis the use of pedagogical tool such as the Targeted, individually structured special education and training. In addition, the intervention programs and pedagogical applications in museum put two research question.

Research Question 1: The philologues in the university courses could have preparation experiences to modifications the curriculum when they are visiting the museums with SEN students and adolescents in the secondary special education with activities learning of readiness?

Research Question 2: What pedagogical attributes and what level of preparedness of philologues need to support the teaching modifications the objects into the museums to students with disabilities and adolescents?

In the frame of the applications also we drew pedagogical materials through the charm of the art of theatre and puppetry. In the same context, e-performances were given free of charge through to children and young people with SENDS, in the city of Kalamata and Sparta. This project led to voluntary application from students of department of history of University of Peloponnese.

Also, we work a lot by distance teaching in the period of pandemic Covid-19. The differentiated material was created jointly with the students with SEN individually focusing on the Acropolis Museum (Drossinou, 1999) and the National Archaeological Museum. The pedagogical applications in museum created with on the theoretical view of the anthropocentric model of SET (Christakis, 2013: 127-172). So, the museums were approached, which each time are “an important place in the public debate on equal education, the creation and challenge of ideas” without exclusions. The anthropocentric museums available are offered for skills with activities of learning readiness in oral speech, psychomotricity, mental abilities and emotional organization (Ministry of National Education and Religions – Pedagogical Institute, 2009). They also promote integration and are an important part of the public debate, about creating and challenging ideas around it and the students and the quality of school life. We also believe that these can strengthen specific school communities such as secondary schools and contribute to the creation of equal education in a critical period such as the pandemic. The science of museology is “mobilized” together with the science of SET in order to support the students and young people with SENDS with the pedagogical tool such as the targeted, individual, structured and integrated intervention programs.

### 3. Methodology

The methodology of this study is mixed as it is made of quality and quantity data (Avramidis & Kalyva, 2006). The qualitative data of the research was extracted from the students' case studies. According the first phase of the TISIPfSEns includes the systemic empirical observation during which the philologue studies the case of the student with SENDS and according to his experience concludes in hetero-observations (Herr & Ed, 2012) concerning the individual, family and school history as well as the diagnosis. So, the philologue builds a first image for the students learning profile (Drossinou-Korea, 2017). The learning profile of the student will be completed with the second tool. According the second phase of the TISIPfSEns is utilized in the framework of the informal pedagogical evaluation and is suggested for the recording of the skill level of the student in different sectors through the completion of Checklists of control of basic skills (CBS) (Ministry of National Education and Religions – Pedagogical Institute, 2009).

The plan of the educational program to visiting the museums will be completed with the third tool. According the third phase of the TISIPfSEns is structured with the basic elements a teaching plan with modifications must have among others are: the time schedule of the teaching intervention, the educational goal and its' analysis in teaching steps (Task analysis) (Christakis, 2013). Finally, the philologue needs to define and record the pedagogical materials. Their choice is done based on the level of the SEND/s students' abilities, learning difficulties, learning readiness and skills.

The realization of the educational goal through direct teaching (one by one) using differential teaching methods to visit the museums will be completed with the fourth tool. According the Forth phase of the TISIPfSEns includes intervention programs and pedagogical applications in museum and in the classroom. The place in which the educational intervention is going to take place and the time of visiting is defined in this phase (Drossinou Korea, 2020).

Finally, the evaluation with the pedagogical applications will be completed with the fifth tool in the museum. According the fifth phase of the TISIPfSEns includes use the differentiated instruction involves responding effectively to the learning differences and the evaluation of the student and the teaching modification program into the museum as well. The student undergoes an evaluation with similar activities of learning readiness with which he was taught and then he demonstrates whether he understood what he learned or not.

#### 3.1 Sample

The participants (N=103) were philologues from the School of Humanities and Cultural Studies, University of Peloponnese and they have very interest for the special education and training. The academic courses we planned to administer the web-based training modules during their pandemic covid-19 with the content the interventions into museums between March 2020 as April 2021. The philologues come from different regions of Greece and they had in their city a small experience from the local museum. Seventy - three from them completed the learning modules, which was a response rate of 86% for those on they have visit museums. From them we present e-modifications on the goal teaching intervention in the student in the secondary education with SENs. The philologues in the university courses have worked in the e-preparation teaching by distance and modificative the museums with activities learning of readiness. Also, with the participants we have discussed the pedagogical attributes and what level of preparedness of philologues need to support the teaching modifications the objects into the museums to students with disabilities and adolescents with the methodologies of observations and teaching interventions according the SET.

### *3.2 Research tools*

In the research tools, according to the first phase of the TISIPfSENs, we used in the methodology the systematic empirical study of the student with special educational needs regarding the individual history, the family history and the culture brought by the family as well as the school history of the student in high school and his performance in both lessons and behavior. Even in the methodology remarks we used informal pedagogical evaluation with the basic skills checklists according to the second phase of the TISIPfSENs and records in the particular protocols of SET such as the Checklists of basic skills (CBS). In the intervention methodology, we used the plan with the modifications on the teaching work of the differentiated program for the visit to the museum with the internet according to the third phase of the TISIPfSENs. Also, according to the fourth phase of the TISIPfSENs we still worked with the differentiated specific pedagogical materials we designed to our student in order to visit the museum using the "visual conceptual facilitators (VCF)" (Shurr & Taber-Doughty, 2017). In addition, according to the fifth phase of the TISIPfSENs we assessment the results from the teaching interventions by using the differentiated pedagogical material that we gave to the student we worked with him during the interventions together and records in the particular protocols of SET such as the Form of the Teaching Interaction (FTI). The FTI is the less standardized way of observation data collection and does not include predefined questions and answers (field notes). FTI is abstract data which can be written or recorded. This form includes the students' data, the teaching goal, the date of every teaching intervention and the recording of important crosstalk between teacher and student during the daily teaching intervention.

For the quantity data a special questionnaire was made based on the research questions. In the first part of the questionnaire were the questions which outline the social profile of the participants with emphasis the residents and their experience from the visit museums into their city who they come to university. The second part included questions designed to examine key points of teaching intervention to museum by internet in order to support language skills in students using TISIPfSENs. Questions were of Likert type in which the respondent was called to state the degree of agreement or disagreement in a scale of five points (1 = Strongly Agree, 2 = Agree, 3 = Undecided, 4 = Disagree, 5 = Strongly Disagree).

### *3.3 Methodology process of quality research*

The procedure of extraction of quantity research lasted 12 months and was as follows: Initially a bibliography review was made, then the goals were formulated, the research questions were written and then the research tool was designed. Afterwards despite the perceived importance of differentiated instruction, research has indicated the absence or inconsistent use of this strategy. Limited use of differentiated instruction has been noted for "typically developing" students as well as for students with special needs/ disabilities within mainstream classrooms. At the international level, even though the number of students with SEN in mainstream classrooms has increased, the type and the quality of education they receive remains a contentious issue. Several authors have urged for the necessary modifications to increase the quality of education provided to students with SEN through differentiated instruction (Morningstar, Shogren, Lee & Born, 2015). The language tour of the museum was taught at a distance and the exhibits from some museums were offered electronically while we were staying home. The skepticism on the basis of which the goal of the intervention was set concerned the utilization of free time. The time was marked by scheduled visits to some of the best museums in Greece, which offer us the possibility of digital browsing. With the help of technology, the pedagogical material was differentiated from top monuments and rich collections. The visual conceptual facilitators were the vehicle to make meaning accessible without haste and overcrowding, and to get to know our linguistic cultural heritage in an original and entertaining way. In our work it helped that the museums had online



browsing applications in their collections or in their exhibition spaces and in this way, they could promote the integration of students with SENDs.

#### 4. Results

The results of the present study were confirmed on the basis of the questions we had asked in the design of the research regarding the questions. Indeed, the museums and the modifications on the language teaching help them in the Pandemic. The modifications made to the curriculum are considered an essential inclusive strategy for the education of students with SEN in the general classroom. As Christakis (2013) indicate, modifications may be curricular, instructional or alternative. “Curricular” refer to what is being taught (i.e., content); “instructional” concern alterations of the way instruction takes place (i.e. method); and “alternative” involve altered goals, instruction and activities. According to (Scruggs, Mastropieri, Kimberly & McDuffie, 2007), differentiated instruction has the potential to increase the scores on high-test assessments for students with disabilities, students at-risk for school failure, typical students, and students labelled as gifted and talented in comparison to students in schools that promote ‘one size fits all’ instruction.

The first research was put in relation to the undergraduate studies and special education courses that the students who participated in language differences in museums and have been taught. It turned out that they can actually learn into the SET course and have been training in the pedagogical tool TISIPfSENs, using the phases in order to properly differentiate the material exhibited in museums with “visual conceptual facilitators (VCF)”. I refer to the example of the National Archaeological Museum which is the largest museum in Greece and one of the most important in the world. The e-visitor could see findings from excavations of the 19th century, mainly from Attica, but also from other parts of the country. The differentiations also, used pedagogical materials from all the enriched findings and from all over the Greek world. So, the philologues in the university courses could obtain preparation experiences to modificative the curriculum from a rich collection which offer the visitor student with SENDs in the secondary special education. Through, a panorama of ancient Greek culture from the beginning of prehistory to late antiquity they recover skills with activities learning of readiness in the oral speech, psychomotricity, mental abilities and emotional wellbeing.

The results of the second research question formulate the pedagogical characteristics and the level of readiness of the philologists who undertake differentiated interventions in the language through the content, the exhibits and the virtual visits to the museums. The level of readiness is determined by the training of teachers in the intervention phases with the pedagogical tool the TISIPfSENs (Figure 1).

In Table 1 in the appendix shows the possibilities of philologues to apply intervention programs in museum by using the phases of the pedagogical tool TISIPfSENs. The functionality of the pedagogical characteristics of philologists by designing and applying the identified differences that are needed to support the didactic modifications of the objects in the museums to students-adolescents with disabilities. The Acropolis Museum is an archaeological museum focused on the findings of the archaeological site of the Acropolis of Athens. The responses of philologues completed with the applied intervention programs in the Acropolis Museum. The new museum, which was built to house every object found on the sacred rock of the Acropolis and at its foot used with the “visual conceptual facilitators (VCF)”. The e-modifications of content are covering a wide period from the Mycenaean period to Roman and Early Christian Athens (Drossinou, 1999). Importantly, performances with a physical presence during the pandemic could not take place, so electronic museum tours helped to create pedagogical materials accessible to students. These materials were dolls, small everyday objects that were transformed into interactive roles in the teaching work. So, an empty roll of toilet paper turned into a museum hero

or a statue or a vase. The monuments of the Acropolis in the eyes of children with problems, recording of a curriculum for behavior modification publish in Greek to “The School and the Home” (Drossinou, 1999).

Also, the intervention programs in museum by using the phase of the TISIPfSEnSs according the quantity data which have collected with a special questionnaire show the results. Exercising several variables in the combined model, including courses on reading instruction, reading course component of observation, perceptions of “visual conceptual facilitators (VCF)”. Focus of variables such as courses on SET in the museum education and perceptions of teacher preparation also increased the likelihood of selecting agree or strongly agree as compared with neutral for using the phases of pedagogical tool TISIPfSEnSs with emphasis the e-visit into the museums. It appears the influence the variables had a greater impact on the likelihood of high teacher sense of preparedness; pre-service and in-service preparation remained influential individually but when combined, strengthened the likelihood of increasing teachers’ sense of preparedness to e-visit the museums. This finding further demonstrates the importance of pre-service and in-service preparation to develop high-quality, well-prepared special education teachers.

### 5. According to the conclusions

The results showed that people’s disability does not always mean impotence. Accessibility to museum programs and theatrical events in modern organized societies is possible. The TISIPfSEnSs is a useful pedagogical tool (Figure 1) for promoting student integration in mainstream schools (Drossinou-Korea, Matousi, Panopoulos & Paraskevopoulou, 2016). In the present study it functioned as an educational tool of teaching procedure that contributed effectively to the modification in the e-visits into museums. To this end, I will complete my presentation by indicating important prerequisites for the integration of differentiated instruction such as (a) policy makers to include differentiated instruction for the museums at the National Curriculum-Policy level; (b) universities to include relevant courses such as the SET on teachers’ pre-service and in-service training (Gargiulo & Bouck, 2017); and (c) philologues to be encouraged the development of differentiated instruction as the main approach/ practice for the inclusion of students with disabilities by using the Targeted, individually structured special education and training into their intervention programs and pedagogical applications in museum. Ideally, these schools include all students, eliminate differences, support learning and respond to individual needs. However, in spite of “financial expenditure and optimistic talk, the exclusion (UNESCO, 1994) in the pandemic COVID-19 remains a real and present danger”. Evidence exists that the placement of pupils with disabilities at mainstream schools has not been followed by meaningful access to learning (Nind & Wearmouth, 2006). Even though there is emerging evidence that even students with significant social emotional and cognitive disabilities can benefit from access to the general education curriculum (Strogilos, Tragoulia & Kaila, 2015).

Referring to the differential material of e-visits into museums it is useful to say that the use of “visual conceptual facilitators (VCF)” pictures as a reading skill teaching technique, enforced the attention focus of the student and acted effectively in activities of sight words, decoding words and understanding of brief texts (like comics). The use of picture can enforce the reading skills of students with SENDs if they are used properly (Bouck & Bone, 2018) using the technique of “visual conceptual facilitators (VCF)” with appropriate teaching picture plus discussion (preliminary debate with photos connected to the text before reading. After this phase, and with the photos – “visual conceptual facilitators (VCF)” still in place, the researcher reads aloud to the student and finally, debates based in photos after text reading) showed that students with SENDs of secondary education responded satisfyingly in understanding text activities such as the museums. Furthermore, through this study was proven that a student with SENDs can

respond quite well in multiple reading skills having as a goal the acquirement of literacy in the context the museums which is the decoding and text understanding. This is confirmed from the researchers (Panopoulos & Drossinou-Korea, 2019) who studied how students with SENDs could ameliorate and transfer their reading skills in certain texts such as the context of museums.

#### List of Abbreviations

1. Framework Curriculum of Special Education (FCSE).
2. Target Individual Structured and Integrated Program for students with Special Educational Needs (TISIPfSEN).
3. Visual conceptual facilitators (VCF).
4. Special Education and Training (SET).
5. Informal pedagogical assessment (IPA).
6. Basic Skills Control Lists (BSCL).
7. Form of the Teaching Interactions (FTI).
8. Checklists of basic skills (CBS).
9. Special Educational Needs and Disabilities (SENDs)
10. Special Educational Needs (SEN)

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## Appendix

Table 1. Intervention programs in museum by using the phase of the TISIPfSEns

### **Intervention programs in museum by using the first phase of the TISIPfSEns**

Number of Students	103
1= Strongly Agree	60
2= Agree	28
3= Undecided	15
4= Disagree	0
5 Strongly Disagree	0

### **Intervention programs in museum by using the second phase of the TISIPfSEns**

Number of Students	103
1= Strongly Agree	50
2= Agree	28
3= Undecided	22
4= Disagree	5
5 Strongly Disagree	0

### **Intervention programs in museum by using the third phase of the TISIPfSEns**

Number of Students	103
1= Strongly Agree	50
2= Agree	30
3= Undecided	15
4= Disagree	8
5 Strongly Disagree	0

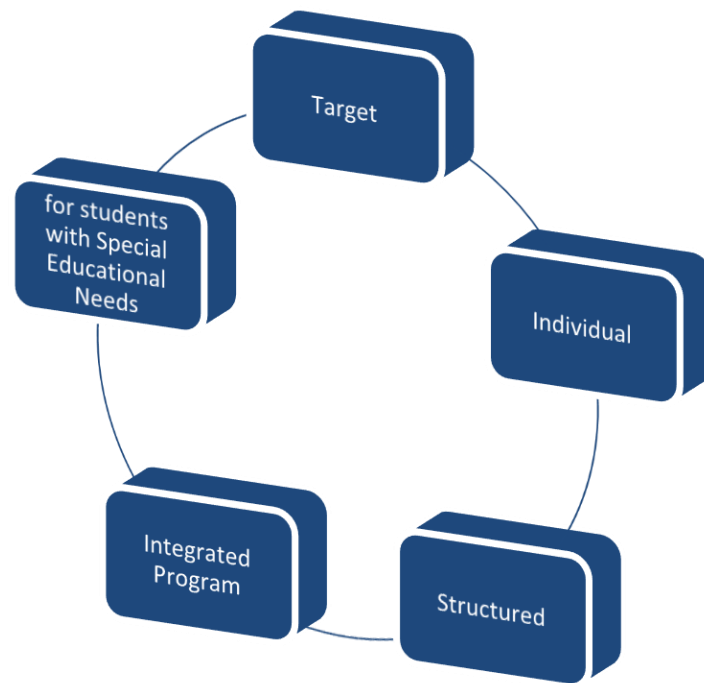
### **Intervention programs in museum by using the fourth phase of the TISIPfSEns**

Number of Students	103
1= Strongly Agree	80
2= Agree	23
3= Undecided	0
4= Disagree	0
5 Strongly Disagree	0

### **Intervention programs in museum by using the fifth phase of the TISIPfSEns**

Number of Students	103
1= Strongly Agree	60
2= Agree	38
3= Undecided	5
4= Disagree	0
5 Strongly Disagree	0

Figure 1. Intervention programs and pedagogical applications in museum with pedagogical tool (TISIPfSEN)







## Promoting the Integration of a Student with Autism in the General School with Erasmus KA3 /e-twinning Actions

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### *Abstract*

This paper investigates the dynamics of non-formal learning in the field of teacher preparation, for the acceptance and integration of people with autism in the General School. The main goal of the research is to identify appropriate practices for the formation of a fair attitude towards people with disabilities, with a focus on autism. The research questions posed were: (1) How can understanding autism be achieved i. by the group of teachers and students involved, and ii. by individuals in the environment in which they interact, and (2) How will understanding autism lead to the acceptance and integration of students with autism into the community? The research was carried out within the framework of the Erasmus KA3 / e-twinning program and was connected to the Curriculum through modules of the courses of Modern Greek Literature and Modern Greek Language. The pedagogical tool Targeted, Individual, Structured, Integrated Program for Special Educational Needs (TISIPfSEN) (Drossinou-Korea, 2017) played a primary role in the implementation of the program. The results reflected the reliability of the educational tool TISIPfSEN in enhancing the empathy of students of typical development and highlighted the potential which derives from the participation in non-formal education to form attitudes and behaviors with the ultimate goal of integrating students with autism in the General School.

*Keywords:* autism, TISIPfSENs, good practices.

### 1. Introduction

In Greece, in the framework of the inclusive education policy for students with disabilities, the Law was instituted (Ministry of Education and Religious affairs-L.4368-art. 82, 2016) which favors the education of students with disabilities in general education classes with their classmates without disabilities. The education that includes all students, without exclusions, regardless of their special characteristics and their possible disabilities, of any form, provides many benefits for all students. It reduces prejudice and discrimination while at the same time promotes understanding, strengthens social assimilation by ensuring a dignified educational future for children and adults with disabilities within their community (Drossinou-Korea, 2019).

### *1.1 The Disability of Autism*

Neurodevelopmental disorders known as autism spectrum disorders (ASD) occur in the form of deficits (a) in social transaction, (b) in communication, and (c) in limited, repetitive behavior that highlights a deficit in creative thinking. These criteria for diagnosing autism are determined by the international classification systems DSM-V (American Psychiatric Association, 2013) and ICD-10 (World Health Organization, 2014). The correct understanding of autism is interrelated with the correct diagnosis and that with the reception of the student with autism from the general school and his integration in it.

### *1.2 Good educational practices that promote integration*

According to the comparison and analysis of data from 18 surveys conducted in 15 countries (Mizunoya, Mitra & Yamasaki, 2016), the chances of excluding people with disabilities from education are much more than for children with disabilities with the remarkable observation that this fact is not affected by the individual, social or economic characteristics of people with disabilities. The research addresses inclusive education in developing countries and the impact of disability on school attendance. On the other hand, effective inclusive education presupposes that the host school provides the required building infrastructure and the appropriate and adequate teaching staff, and takes measures to create the appropriate educational conditions (UNICEF, 2017). The European Information Network on Education Systems and Policies in Europe EURYDICE provides information on the organization and operation of educational systems in Europe as well as reliable analyses of European Education policies. It has been operating since 1980, is coordinated by the Education, Audiovisual and Culture Executive Agency (EACEA), which is headquartered in Brussels and consists of 42 National Units, of 38 countries participating in the Erasmus + program. These include the EU Member States, Albania, Bosnia and Herzegovina, North Macedonia, Iceland, Liechtenstein, Montenegro, Norway, Serbia, Switzerland and Turkey (Eurydice, 2021).

Among these measures is the use of all the opportunities provided by formal or non-formal education, such as the European Erasmus programs, for which equality in education is a key objective. Given the distance education imposed by the covid-19 pandemic, we used these programs to promote accessibility for people with learning disabilities, as well as to raise community awareness on issues such as the equitable participation of students with disabilities in education with the ultimate goal of their fair integration into the community.

One of the most important advantages of the European Programs is that they offer expanded learning frameworks, through the creative engagement with the respective cognitive objects, a fact that is beneficial for all students. The term learning readiness is related to the formal but also to the non-formal general and special education and refers to the mental, emotional, social and physical integration, per stage of development, of the child. According to the Framework of Analytical Curriculum' Special Education (FACSE) this process leads to the development of skills required for school learning (Ministry of Education-Pedagogical Institute, 2009). Creative engagement with learning readiness activities is achieved thanks to the experiential participation of students, something that connects them directly to reality and leads them effortlessly to the search of themselves and of knowledge. They have the opportunity to create first, and then to acquire knowledge. In other words, they become active subjects by using their already existing abilities which are reinforced at all levels of development with the main driving force being the strengthening of self-awareness. (Drossinou-Korea, 2020: 154-161). For these reasons, we also involved a student with autism in the process of the European Program, with the ultimate goal of strengthening the means of communication with his classmates. After all, this informal education gives the opportunity to develop new social skills through contact with new people and situations as it provides the ideal conditions to provide provocative dynamic stimuli such as contact with new

places, new people and new lifestyles. Collaboration with classmates and students from schools from another country enhanced emotional and social skills by removing negative emotions from the student with autism (Synodinou, 2007: 9-32). The activities of the program, and especially the creation of fairy tales and painting, were the bridges for the realization and acceptance of the invisible disability and the acceptance of reality. In this way they participate in social stations and interact with parents, classmates, teachers and educators (Drossinou-Korea, 2020: 702-703).

### *1.3 Targeted, Individual, Structured, Integrated Program for Special Educational Needs (TISIPfSENs)*

This article uses differentiated teaching of multiple reading skills to a student with autism attending a general high school class using the pedagogical tool Targeted, Individual, Structured, Integrated Program for Special Educational Needs (TISIPfSENs) (Drossinou Korea, 2020). TISIPfSENs is analyzed in five phases as follows:

The first phase of TISIPfSENs includes the systematic empirical observation during which the special education teacher studies the case of the student with identity and according to his experience ends up with hetero-observations about the individual, family and school history of the student with autism. Thus, the special education teacher creates a first picture of the student's learning profile. In the second phase of TISIPfSENs, according to the observation methodology, the hetero-observations are recorded in excel tables with certain Basic Skills Control Lists, the potential of the student with autism. Informal Educational Assessment (IEA) is recorded in the table with Neurodevelopmental areas for learning readiness, in the table with special educational needs as they are represented in the philosophy and principles of the Framework of Analytical Curriculum' Special Education (FACSE) in the table of general learning difficulties as are reflected in the Curriculum of General Education (CGE) of General Education. In the third phase of TISIPfSENs the curriculum building plan is implemented, the drafting of which is determined by the teaching priorities and the didactic interaction with the student. In the fourth phase, the differentiated content is applied with adapted appropriate pedagogical materials utilizing the visual conceptual facilitators (VCF). In the fifth phase and in parallel with the didactic interventions, the effectiveness of the targeted individual didactic intervention with a certain goal and the implementation of the didactic steps are evaluated.

## **2. Purpose**

The purpose of this study is to highlight the good practices, which are offered by non-formal education, in the context of school life, for the integration of students with autism in the school community, in the general school, the Lyceum. The ultimate goal is to contribute to the most effective and equitable education of the student with autism. The understanding of autism by parents, teachers and classmates proves to be a prerequisite for this. For this purpose, as research questions were asked: (1) How the understanding of autism is achieved (i) by the school community and in particular teachers and students and (ii) by the wider community and the environment in which they interact in the context of non-formal education, and (2) How will understanding autism lead to the acceptance and integration of students with autism into the community?

## **3. Methodology**

The methodology of this study is mixed as it is empirical, bibliographic consisting of quality and quantity data (Avramidis & Kalyva, 2006). The qualitative data of the research were



### *3.2 Methodological process of qualitative research*

The study used the research tools regarding the methodology of participatory observation (Avramidis & Kalyva, 2006) and the intervention methodology of the person with autism (Kalyva, 2005) according to the pedagogical tool TISIPfSENs: the Systematic Empirical Observation, the semi-structured interview (first phase), EXCELL tables with Basic Skills Control Lists (BSCL) (second phase TISIPfSENs) and the Teaching Interaction Protocol (fifth phase).

#### *3.2.1 First phase of TISIPfSENs*

Initially, the teacher and the student's parents met with the researcher-teacher coordinator of the program and discussed in a semi-structured interview issues related to individual, family and school history in order to understand their attitude to the problem of autism education.

Stavros is mentioned as a very quiet person, very introverted, who avoids the company of his classmates, does not look at his interlocutor and shows great shyness which he also manifests with his body. In terms of academic knowledge, he has a mediocre performance and is interested in fast cars.

In the family history, parents are recorded as negative towards their child's autism. In particular, the father was too late to accept his son's particularity and the mother said she was unable to deal with this refusal, resulting in severe problems in the family environment during the first years of his life. Stavros was also excluded from the beneficial effects of early intervention in the way described in the study on the effects of early intervention on students with autism (Noyes-Grosser et al., 2018). After all, with the questions that the mother addressed to the teacher-coordinator, during the program process, she asked for answers on the analysis of her child's behavior and expressed her anxiety due to the lack of understanding of autism.

The student in the school history is recorded to have attended the general Kindergarten, Elementary and Secondary School and did not accept to attend the integration class. His attendance at the General School, without the support of a teacher of the integration class or Parallel Support, with teachers who did not understand autism, gradually caused his isolation. In this case, the ecological perspective never worked as no agreement was reached on a common teaching goal with the necessary cooperation of the General and Special Teacher to support the work of the student's autonomy.

The research of (Syriopoulou-Delli, Antoniou & Authinou, 2020) around the perceptions and knowledge of primary and secondary education teachers for the co-education of students with Autism Disorders Spectrum (ASD) showed the contradiction that exists in teachers today. Thus, the knowledge they have about autism and the ignorance of the strategies for the co-education of students with autism as well as the "laboratory" learning in the general school affect the quality of education provided by teachers. These include undergraduate students of special education, or holders of seminar certificates which were conducted in the context of distance learning. The search for ways to train teachers who already serve in the general school, on the subject of strategies for the co-education of students with autism in the General School is a serious issue. (Nanni & Kolokouri, 2020-2021), in their study, present the training program conducted on teachers on sustainable development in the context of enhancing the education of people with Special Educational Needs (SEN) and point out how obvious is the current trend for the co-education of students with SEN with their classmates who do not have SEN in common schools of all levels. However, a precondition for this is the realization of teacher training, starting with the teachers of Primary Education.

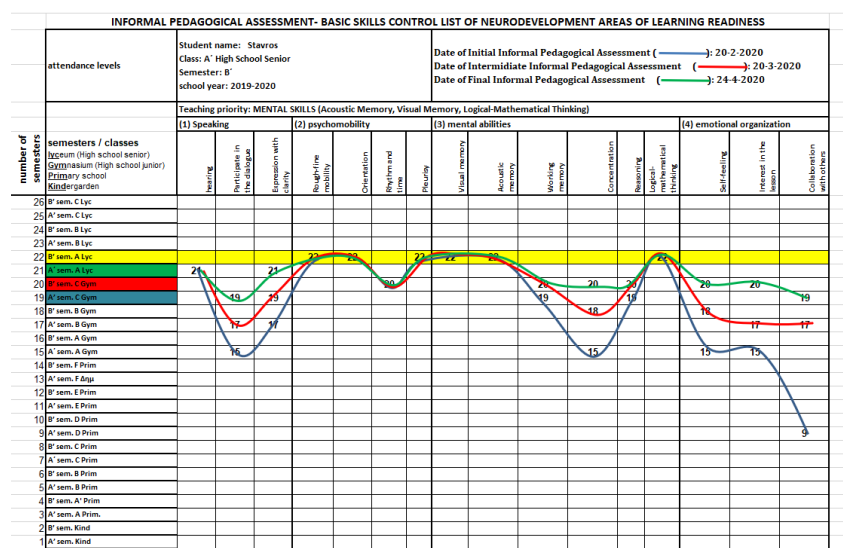
The consequences of Stavros' ineffective attendance were demonstrated when the student registered and had to attend the Lyceum. This emerges from the hetero-observation protocols of the teacher who notes that Stavros is in the 22<sup>nd</sup> semester of formal and compulsory education (yellow baseline, see Graph 1), and among other things she states:

During his transition to high school, Stavros's parents appeared before the school principal (and teacher-coordinator) on the first day of the school year, which was also the first year of implementation of the European Program, and pointed out the child's hesitation for his participation in school life. They expressed their frustration because they could not persuade their child to come to school. With the personal intervention of the teacher, the child was persuaded to follow her to class and sit at his desk. The duration of this success, however, was short. A coincidence, the shaking of a curtain from the air on the heads of the students, among whom was Stavros, was commented on by the laughter of certain students who averted the student in the earlier classes, resulting in him getting up from his desk and rushing out in panic. Then, the teacher, through the process of personal interview, found out the negative attitude of these students, due to their lack of understanding of autism. The parents failed to persuade their child to return to school. Eventually, they claimed and succeeded in his being described as "privately taught" so as not to miss the school year. When a little later, distance learning was imposed due to covid-19, despite the efforts of the school and the parents, the student refused to participate in it.

### *3.2.2 Second phase of TISIPfSENs*

The preparation of the participation of the student with autism was done in an online meeting of the teachers with the six students in the context of the promotion of the integration of a student with autism in the General School with actions of Erasmus KA3 / e-twinning. The coordinator teacher informed the students about her intention to involve their classmate with autism in the program and asked for their opinion. The immediate consent of the students facilitated the next step which was to prepare the circle of friends to support their classmate. The circle of friends was formed by three volunteers of the group, who have demonstrated in practice, throughout their common course at school, positive feelings for this student. Our intention was, as reported by (Kalyva, 2005), to enhance social interaction, which (Newton Taylor & Wilson, 1996) include in promoting the integration of children with behavioral and emotional disorders at school.

The second tool of the observation methodology was the informal pedagogical evaluation according to the second phase of TISIPfSENs. Some protocols with EXCELL tables were used in which they were recorded, with Basic Skills Checklist (BSC) of Neurodevelopmental Areas for learning readiness, focusing on the characteristics of autistic spectrum disorders (graphs 1&2). During the first school year of the implementation of Erasmus KA3, 2019-2020, the results from APA from the participation of Stavros to dialogue, his concentration, self-esteem and interest in the course, show an improvement of 4-5 semesters of attendance (Graph 1). The most impressive improvement, though, was found in his cooperation with others. This was also highlighted by the mother who noticed the improvement in this field in person.



Graph 1. Informal pedagogical assessment with the basic skills control lists, School year: 2019-2020

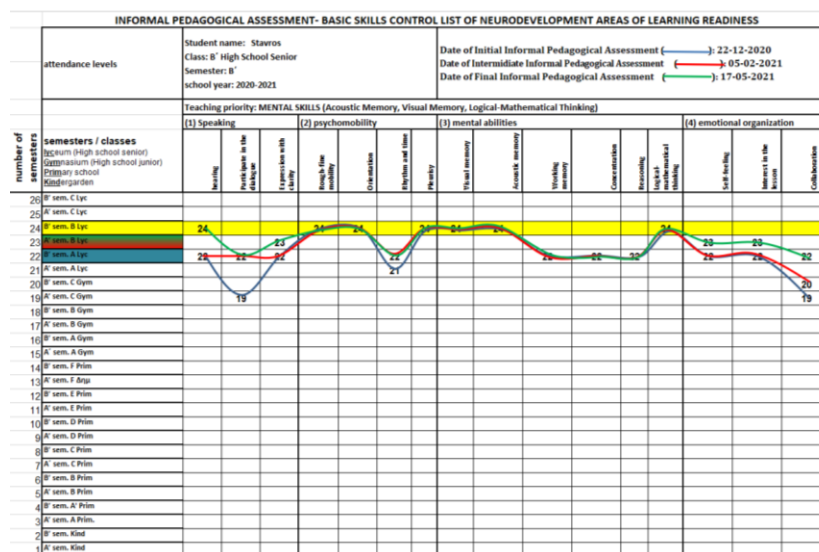
Graph 1 records the student's potential with the Informal Pedagogical Assessment in the table with the Basic Skills Control Lists of neurodevelopmental areas of learning readiness, during the school year 2019-2020 over three different sequential periods, at the beginning, middle and end of Erasmus KA3 /e-twinning actions. More specifically, the average of the original hetero-observations was determined at 18.56 semesters of attendance (1<sup>st</sup> semester, 3<sup>rd</sup> Gymnasium) and it is marked with blue. Deviation of 7 semesters from the baseline of his formal and compulsory education (22 semesters: 2<sup>nd</sup> semester 1<sup>st</sup> Lyceum). The average of the final hetero-observations is 20.75 semesters of study (1<sup>st</sup> semester of the 1<sup>st</sup> Lyceum). The deviation decreases by recording an 11.80% change. In the field of emotional organization, in which the largest deviation was found, on average, in the 13<sup>th</sup> semester of study (1<sup>st</sup> semester, 6<sup>th</sup> grade of Primary school), the final deviation was limited to 19.67 semesters (2<sup>nd</sup> semester, 3<sup>rd</sup> Gymnasium) recording 51.30% change (Table 1).

Table 1. Informal pedagogical assessment of functional and adaptive behavior according to the FACSE's BSCLs, general and learning needs – School year: 2019-2020

age	Baseline of formal education	TOTAL DIFFERENCES			emotional organisation		
Year	Semester	Average of initial deviations	Average of final deviations	change %	Average of initial deviations	Average of final deviations	change %
15	22	18,56	20,75	11,80%	13	19,67	51,30%

In the second school year of the implementation of Erasmus KA3 on the e-twinning platform, 2020-2021, the results from the APA record the improvement of the conditions for Stavros' participation as the large deficits have been alleviated since the previous year. Participation in dialogue and cooperation with others continue to show the greatest deficits, yet the distance to be travelled now is less. In this second phase, he showed an even greater improvement, in the order of three semesters, in these two areas (Graph 2).





Graph 2. Informal pedagogical assessment with basic skills control lists,  
School year: 2020-2021

Graph 2 lists the student's potential with the Informal Pedagogical Assessment in the table with the Basic Skills Control Lists of neurodevelopmental areas of learning readiness, during the school year 2020-2021 over three different sequential periods, at the beginning, middle and end of Erasmus KA3/e-twinning actions. More analytically, the average of the initial hetero-observations was determined at 22.31 semesters of attendance (2<sup>nd</sup> semester, 1<sup>st</sup> Lyceum), and marked in blue. Deviation of 2 semesters from the baseline of his formal and compulsory education (24 semester: 2<sup>nd</sup> semester, 2<sup>nd</sup> Lyceum). The average of the final hetero-observations is at 23.06 semesters of attendance (1<sup>st</sup> semester of the 2<sup>nd</sup> Lyceum). The deviation decreases by recording an 11.80% change. Analyzing the data, the average of the initial deviations from the baseline of his formal and compulsory education was set at 3.36%. In the field of emotional organization, in which the largest deviation was found, on average, in the 21<sup>st</sup> semester of study (1<sup>st</sup> semester, 1<sup>st</sup> lyceum), the final deviation was limited to 22.67 semesters (1<sup>st</sup> semester, 2<sup>nd</sup> lyceum) recording 7.95% change (Table 2).

Table 2. Informal pedagogical assessment of functional and adaptive behavior in accordance with FACSE's BSCLs, general and learning needs – School year: 2020-2021

age	Baseline of formal education	TOTAL DIFFERENCES			emotional organisation		
		Average of initial deviations	Average of final deviations	change %	Average of initial deviations	Average of final deviations	change %
16	24	22,31	23,06	3,36%	21	22,67	7,95%

The findings confirm that the student, by strengthening the circle of friends and adapting the teaching objectives to his learning readiness, participated effectively in a process that requires and at the same time enhances social and communication skills.

The data of the APA set as a short-term goal of Stavros' participation, to highlight and enhance his existing skills, focusing mainly on his ability and desire for the sketch. A long-term goal was to alleviate the deficit recorded in the emotional organization and in his cooperation with others.

That is why the teacher who was responsible for the implementation of the European Program used his close circle of friends as a means of communication of the student both with her and with the other participating students.



Due to the various deficits that children with autism have in communication and social interaction skills, the “circle of friends” particularly benefits these children, systematically using the social networks that operate within a classroom. Through the “circle of friends” children with autism are provided with the appropriate supportive environment to deal with social deficiencies, which are undoubtedly an obstacle in the effort to integrate into the general school (Whitaker, Barratt, Joy, Potter & Thomas, 1998). According to the learning readiness activities, the experiences of students with autism in school life are promoted (Ministry of National Education and Religious Affairs – Pedagogical Institute, 2009), which favor the Emotional Organization in cooperation with peers. The presence of “friends” presupposes the collaborative process and offers the conditions for peer-to-peer teaching. It also provides the opportunity for students to express and highlight talents for which curricula are indifferent.

The group of friends, therefore, became a necessary condition in order to convince Stavros to participate in school activities among his classmates. Also, the consent of his parents who finally accepted the proposal, although they expressed reservations about whether their son would accept it, was necessary. They also agreed to create the circle of friends. This attitude of the parents was not given, when in fact the research of (Lawrence Scahill, Lecavalier, Schultz, Evans, Maddox, Pritchett, Herrington, Gillespie, Miller, Amoss, Aman, Bearss, Gadow & Edwards, 2019) reflects the stress factors by analyzing the theory in 990 young people with autistic spectrum disorder and their parents. In the same study, they identified mild anxiety (n=116, aged 5-17 years, 79.3% men) of the stress scale of 25 items in each parent of a child with autism. Consequences of children’s stress lead parents to aim at the orality of words and less at the activation of transactional elements that are a prerequisite for communication. Aspirations such as eye contact, voice response, imitation, simplification of speech in terms of type and structure, style and volume of the voice are neglected due to the non-response of the child while they should be pursued even more intensely and adapted to the child’s abilities and interests, just as in formal development. So in our case, the deficits in the student’s communication had created the belief in the parents that it would not be of any use to him or to the school. The main argument of the parents was the excessive stress of the student that does not allow him to concentrate and communicate properly in every situation. The contribution of his circle of friends was important for the reversal of the initial negative attitude of the student and his parents, as they relied on them to negotiate the manner and conditions of the participation of the student with autism and problems in speech and social interactions. The teachers of the school collaborated with the participating students but also with the parents and contributed to the successful participation of the student. The textbook (Vogindroukas & Sherratt, 2020) supports the development of children with autism and analyzes the areas of development of sociability, communication, playful behavior and language development. These are differentiated in people with autism and ways of intervention in these areas are recommended. Particular emphasis is placed on teaching techniques at school and on working with the family, factors that are interrelated with teachers’ understanding of autism.

### *3.2.3 Third phase of TISIPfSEns – Designing the program*

Specifically, in the context of the implementation of a policy of special inclusive education and training for students with disabilities, with a focus on autism, the school which Stavros attends, in the school year 2019-2020 participated in the European Program Erasmus KA3 “Teachers4Europe: setting an Agora for Democratic Culture”, in the section on European democratic values, the status of Active Democratic European Citizen, and human rights. Aiming primarily to raise awareness of the school community on autism, students approached disability as a cause of social stigma and marginalization, focusing on the stigmatization of students with developmental disorders attending general school. Initially, it was sought whether and to what extent European institutions and legislation provide and seek the registration and protection of the human rights of these individuals. As literature contributes to an approach which is deprived

of guilt and safe, Agrimis, the hero of the short story “Eros – Theros” by Al. Papadiamantis, was considered ideal for the leading role of our program. The students, through their work, were led to the conclusion that the community of Papadiamantis’ era, at the beginning of the 20th century, has not been definitively left in the past. With other procedures, adapted to the new conditions, it continues to “expel” these members, always providing excuses for its aversion. That is why, after researching websites that contain the relevant European legislation, the students wrote a defensive text about Agrimis, with the ultimate goal of awakening any community that tries to expel him. In addition, the students, inspired by the specific approach of Papadiamantis’ work, painted, wrote poetry, analyzed the hero on a concept map and created a presentation (ppt), video and audio file with a theatrical performance of an adapted excerpt of the short story starring Agrimis. Also, in the context of diffusion of results, this project was presented at an online event of the Regional Directorate of Primary and Secondary Education of Western Greece with the theme: Erasmus + Days 2020.

Regarding the student’s involvement with the project, the remote implementation process of the program allowed him to participate without the obligatory contact with all his classmates, which made him feel safe. The activities were structured in collaborative documents or presentations and the student’s participation became completely voluntary both in terms of the time of his involvement in the tasks and of the people he collaborated with. In addition, the teacher-coordinator, together with the volunteer students of the “circle of friends”, created the rules according to which they would approach their classmate who has difficulties in communication with them, according to what Drossinou-Korea (2020) reports.

Rule 1: respect for the other’s opinion.

Rule 2: the “circle of friends” volunteers apply a “group data protection policy”.

Rule 3: Parents and teachers are bound by the same “group data protection” policy.

Rule 4: every discussion about Stavros begins and ends by describing his positive characteristics.

Rule 5: The contribution of each member of the team of the "circle of friends" for the participation of Stavros in the Program is recorded in a diagram.

Rule 6: The difficulties of Stavros for his participation in the Program were recorded in a list.

This recording helped the educational integration process by highlighting the school culture that utilized the “circle of friends” to improve the social skills of the student with autism. Specifically, in compiling the list of difficulties, Stavros’ classmates demonstrated both their high ethics and the skill of insight as they recognized key autistic characteristics and improved the acceptance and understanding they had already shown for their classmate. The process of the “circle of friends” is associated with the “friendly school” that supports and enhances positive emotions among classmates (Drossinou-Korea, 2020: 730-731).

In order to make the participation of the student possible and effective, some of the requirements of the program were adapted to the abilities of Stavros. One of his favorite activities, known to his classmates, is drawing sketches, mainly with the theme of cars. The activities assigned to him were mainly related to this skill.

With sketches inspired by the literary text of Papadiamantis. He was also persuaded to participate in a collaborative presentation where he and the three students in the circle of friends would create a poem for which Stavros would choose the background (Fig. 2) and a collage (Fig. 3) with the students’ creations.



feel familiar with the content. The students, by creating this fairy tale and presenting it, undertook the task of teaching their peers.



Figure 5. The 2nd fairy tale

The creation of their own text, that from the realm of imagination would end up in the form of a book with text and paintings of their own creations which would be dedicated to the students of a Special School in another country, excited the participants in the program. Their task was difficult as, in both cases of the fairy tales, they had to adapt the purpose and the way of conveying the message of their book to the skills and needs of its recipients. They were faced with the need to create differentiated material. Teachers need to understand deficits such as those in sociability not as a weakness but as a reason to seek alternative ways of communication and interaction of the student with autism in the context of school education. The main concern of the school, according to Drossinou-Korea (2020), is the teaching of how to learn through learning strategies suitable for children with special learning difficulties resulting from autistic spectrum disorders. The teachers involved chose the strategy of creative writing considering it appropriate for their pedagogical goals. The main aim of this strategy was the creativity, self-control and possible autonomy of the students as it included techniques such as peer teaching, group teaching, collaborative learning. In his book *Why does Chris do this?* Attwood (2001) suggests flexible learning strategies for dealing with unusual behavior of children and adults with autism and Asperger syndrome (Attwood & Atkinson, 2021). The proposals focus on the possibility of adapting the course to the particularities of the students with the targeted, structured didactic differences.

Three meetings were held with the General School. The first was an acquaintance meeting. In the second meeting, in which Stavros also participated, our group presented two fairy tales to the students of the school: the 1st fairy tale that was made for the Special School. They also presented a story inspired by the novel by Angeliki Darlasi *When the Statues Left* (Fig. 6). The students created the story of a girl without a hand and connected it with the myth of Odysseus and the sirens.



Figure 5. The adaptation

There were five meetings with the school for gifted students. In the first, there was a tour of their school with the many labs, the special rooms for each subject and the many displayed

works, either of scientific or artistic interest, of the students. The teachers of this school and the coordinator of the Erasmus programs explained what applies to the school for gifted students.

The second meeting was held so as the students of the two schools to decide to present a topic together. The Turkish students disagreed to address an issue related to children with special educational needs because it was something for which, as they said, they were not responsible.

The topic they finally decided and presented in the third meeting was “animals and humans”. Our students’ presentation gave us the opportunity – with the presentation of dogs that are guides for blind people – to talk about children with disabilities, about how important animals are to them and how important and necessary education is for their autonomous living.

In the fourth meeting they decided to present (traditional) music from the point of view of the meeting of peoples, as this is a global code of communication. Also in this case, at the end, we talked about music and its importance for the education of people with disabilities but also about music as a powerful code for conveying messages to raise public awareness.

### *3.2.5 Fifth phase of TISIPfSEns - Evaluation / Self-evaluation*

For all the participants, the desired goal was the participation and creative activity itself, which required the use of their talents. For Stavros the goal was very specific and took the form of acquiring a favorite object (collectible miniature vehicle). Drossinou-Korea (2017), referring to learning readiness activities for the neurodevelopmental area of emotional organization, describes the technique referred to as the “behavioral contract”, which is an “agreement” between teacher and student to motivate the student to complete the activity expecting a reward at the end (Drossinou-Korea, 2017).

### *3.3 Methodology of quantitative research methodology*

The process of extracting the quantitative research lasted 9 months and was as follows: First a bibliographic review was done, then the objectives were formulated, the research questions were written and then the research tool was designed. The questions aimed to investigate whether the participants had opportunities to understand autism through the new conditions created by the process of completing the program, i.e., cooperation, either between classmates, or between students and teachers, or between teachers and parents so that to make it possible for the student to join the General School in a context that is substantial and without the risk of negative emotions of the student that make communication difficult and remove him from school (Drossinou-Korea, 2020: 702-703). The remote implementation of the programs and the discontinuity of the activities were the main limitations of the present study.

## **4. Results**

In this program, students came into contact with European legislation and institutions related to the subject of Special Education and the protection of the rights of people with disabilities. They learned more about autism as well as about the bodies and institutions, in Greece and in Europe, that are related to this disability. They realized the experiential basis of Literature, its value as a code of communication of messages that can raise awareness on human issues. They appreciated the connection of art forms (literature, painting, music, theater, etc.) and the dynamic relationship between them by making the conscious choice of one work to give birth to another work. They were taught but also called to teach. They met with peers from another country. They

got to know their educational system, their habits, their language, their culture, their mentality. They were educated and had fun.

Regarding the participation of the student with autism and social deficits, the skills required for “participation” and cooperation through more interaction opportunities were strengthened, focusing on areas of his interest. The biggest gain for the student was recorded at the end of the school year, when the student took the oral exams “in person”, as required by law, and when asked, he unreservedly answered that the next school year he would participate in school life “in person”. His classmates who belonged to the circle of friends, but also their other classmates, whether they participated in the program or not, acquired a different image of the student, through their creative collaboration, as it was shown from the questionnaires. Paraskevopoulou, Paraskevopoulos, Bilia and Paraskevopoulou (2020) in their research point out that the coexistence of students with diffuse developmental disorders in the autistic spectrum with those of normal development causes mutual benefit. The teachers recognized the importance of working with the parents, which highlighted the fact that all the procedures of the program were carried out remotely. The role of the parents was catalytic and, eventually, very positive. Merry (2020) in his article, which discusses whether inclusion is an educational justice for children with autism, points out the difference between the cases of both schools and students with autism to conclude that there is no definitive answer for the most appropriate choice of school structure. He considers the only criterion to be the acquisition of skills by the student, in order to achieve his well-being. He emphasizes that the parent may not have an infallible judgment, but they are the ones who understand the needs of their child and the decision for the minor child with a disability will aim exactly at the child’s prosperity and not at the realization of a political ideal, which is usually the goal of institutionalized services.

In a thorough literature review (Bailey & Baker, 2020) on the barriers to the inclusion of students with autism in the General School, the lack of focus on all aspects of student experience by the literature was highlighted.

That is, the research, focusing on specific areas of integration each time, did not include the complex and intricate context of the school. Gaps have been identified that may prevent schools from developing non-exclusionary practices and strategies for students with autism. Stavros was excluded from his right to school life due to his classmates’ aversion for autism. If the school does not mediate to remove this aversion, Stavros will be excluded in the future from any process in life that requires social skills and transaction. Drossinou-Korea (2017, 2019, 2020) refers to education, vocational training and the narrative for future work of young people with autism, pointing out the society’s negative emotions, conscious or not, about the person with a disability.

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The authors declare no competing interests.



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## Self-Esteem and Motivation for Affiliations with Students from the Humanities

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### *Abstract*

The paper interprets and explores two main constructs: "self-esteem" and "motivation for affiliation". They are placed in the field of psychology of youth, the subjects are students of humanities. The study was conducted at Southwestern University "Neofit Rilski", Blagoevgrad, Bulgaria. The aim of the study is to reveal the relationship between self-esteem and motivation for affiliation, as they are compared in students majoring in psychology with students majoring in pedagogy and speech therapy. Self-esteem is the core of personality, experiences and behavior. It is important for interactions in young people. The need to belong to the group (affiliation) is a prerequisite for self-knowledge and satisfies a number of basic needs. Using a standardized self-assessment test and Albert Mehrabian's affiliation test, we track how the level of self-assessment determines affiliation needs. These: 1. Students with average and above average level of self-esteem have a higher motivation for affiliation, compared to students with low and very high level of self-esteem. 2. We assume that there will be statistically significant differences in the manifestations of the two constructs in students from the specialty of Psychology and other students from the humanities. We expect that psychology students will have average and above average levels of self-esteem, which will affect their motivation for affiliation, compared to students from the other group. The results of the research provide information about the personal development of students in the humanities, which could be used by university professors in order to optimize the learning process and create conditions for full inclusion of students in university life.

**Keywords:** self-assessment, need for affiliation, communication, humanities students.

### 1. Self-esteem

The self-esteem is an integral part of the self-concept, which expresses a person's ideas and beliefs about himself, about what he is, what qualities he or she possesses.

The self-esteem is the way a person feels about themselves, including the extent to which they have self-esteem and self-acceptance. Self-esteem is a sense of personal value and competence that people associate with their self-concept (*Encyclopedia of Psychology and Behavioral Science*, 2008: 1086). The construct is related to the perception and evaluation of our physical body, to the competencies and abilities, mental qualities. Through the prism of evolutionary biological theory, T. Joel Wade (2000) found that patterns of physical and sexual attractiveness differ between the sexes.

The self-esteem is a phenomenological construct, expressed in the ability of the individual to assess their cost, value, significance, importance, uniqueness as a subject, which leads to existential experiences for themselves. Accepting oneself as a valuable object deserving of love and respect is the essence of sound self-esteem.

According to Ruseva and Baturov (2016), low self-esteem is associated with feelings of loneliness.

The development of self-esteem is a long and complex process, determined by a number of factors and conditions, incl. the formation of the personality in the family, the influences of the wide social environment, genetic influences. In this regard, psychology traditionally discusses the process of socialization, parenting styles, the creation of stable attachments and more. All of them are related to the development of the personality as a whole, as well as to the formation of self-esteem. At a certain stage of the ontogenetic development, the personality becomes capable of self-development, consciously and purposefully, incl. to develop his self-esteem.

The studies in children between 3 and 7 class show that there is a link between hopelessness, self-esteem and symptoms of depression. The research is based on hopelessness theory (Abela & Payne, 2003).

In general, self-esteem is built differently depending on what is the dominant parenting style in the family. Parenting styles lead to the formation of different competencies and adaptive patterns in adolescents, and affect self-esteem. Self-esteem, in turn, correlates with adolescent aggression (Perez-Gramaje, Garcia, Reyes, Serra & Garcia, 2019).

The reflexive ability is especially important for the development of self-esteem. Reflection is a kind of research process aimed at exploring oneself, intellectual and personal qualities, motivation and more.

Distinguished implicit and explicit self-esteem. Self-esteem is an implicit belief, an intimate and personal opinion, and has an evaluative and cognitive aspect.

It is known that self-esteem can be measured and defined as high or low, relevant or not. High and low levels of self-esteem could range from complete self-underestimation and alienation to narcissistic narcissism. Therefore, the qualities and characteristics of self-esteem are predictors of personal maturity.

The self-esteem is directly related to interactions, our performance in society, aspirations to ourselves and others. In addition, the construct in question is relevant to the selection and application of adaptive or maladaptive behavioral patterns. It is also related to self-affirming behavior (assertiveness) and to what extent a person can manage (control) the social field.

Alicia D. Cast and Peter J. Burke (2002) suggest that self-esteem is an outcome of, and necessary ingredient in, the self-verification process that occurs within groups, maintaining both the individual and the group. Verification of role identities increases an individual's worth-based and efficacy-based self-esteem. The self-esteem built up by self-verification buffers the negative emotions that occur when self-verification is problematic, thus allowing continued interaction and continuity in structural arrangements during periods of disruption and change (Cast & Burke, 2002: 1041).

As self-esteem orients us in our value as subjects, it has to do with building and achieving identity and the need for achievement.

Consistent with attitude theory, self-esteem was considered to be an attitude toward self, with component self-beliefs that associate or dissociate self with a desired or undesired

attribute. the structure of self-beliefs underlying self-esteem is different across ethnic and gender boundaries (Tashakkori, 1993: 479).

There are a number of studies looking for a link between self-esteem and physical activity as predictors of physical health perceptions. Such correlations also exist in the elderly. Pablo Jodra, José Luis Maté-Muñoz and Raúl Domínguez (2019) found a positive relationship between physical activity and self-esteem in people aged 63-75.

As noted above, our goal is to examine the level of self-esteem in students. The age of the subjects is traditionally defined as the transition from adolescence to youth, early adolescence, early adulthood. The students are faced with the issue of starting a job and professional realization. Interestingly, the relationship between self-esteem is the fear of success. Luella C. Leon and Lynda R. Matthews (210) investigated the relationship between self-esteem and poor job interview performance. They found that there was a correlation between the level of self-esteem and self-failure on success.

The interrelationships between unemployment, self-esteem, and depression in young people are complex (Sheeran, Abrams & Orbell, 1995).

The self-esteem is related to our sense of self-efficacy and our ability to learn. Alison Maxwell and Tatiana Bachkirova (2010) examine in detail the influence of self-esteem in the coaching process in coaching practice.

We can summarize that self-esteem is the core of the personality, in particular of the self-image; maintains existential stability and self-pride, which allows the individual to express himself, to have pretensions and aspirations to others; to self-authorize. Self-esteem is also a basic need, the satisfaction of which leads to the experience of well-being. Viewed through the paradigm of positive psychology, self-esteem and self-awareness are associated with a positive, meaningful and productive life. It is a predictor of adaptation and interaction with others.

## 2. Motivation for affiliation

The need to belong to social groups has deep evolutionary roots. For millions of years of evolution, our ancestors have interacted and established more and more lasting and deep contacts with others, which has satisfied their basic needs.

People share an innate urge to form relationships, this urge is primary. People have an innate urge to form social relationships and develop relationships with others of mutual care, which is actually satisfied only when the attachment is mutual (Lawrence, P., Noria, N., 2002: 86).

As we have already noted, the need for affiliation is inherent in communication between people. P. Vaclavik, D. Bavelas and D. Jackson (2005) formulate a metacommunicative axiom of the pragmatics of communication, expressed in the impossibility of not communicating and not communicating. The behavior itself sends messages. No matter how hard one tries not to communicate, it is impossible. Even silence has the value of a message that affects others, and they in turn also respond to these communications and therefore communicate (Vaclavik et al., 2005: 46-47).

N. Virmozlova (2012) notes that the term affiliation is considered mainly in the context of two types of factors – environmental and motivational. Affiliation can be defined as a process of connecting and connecting with a group, as well as a characteristic of the personality describing the degree of inclusion in the group (Virmozlova, 2012: 5).

The motivation for affiliation is formed in the process of socialization. Parental styles, the support that children receive, the formation of basic attachment at an early age are important.

Peer relationships are another aspect of affiliation. L. Andreeva (1998), based on theoretical research, notes that the two main types of peer relationships are friendship and partnership.

At the heart of the motivation for affiliation is the building of a stable attachment between parents and children, which is a prerequisite for the mental health of children. Attachment plays an essential role in personal development. Dealing with stress, identity, cheerfulness, etc. depends on the peculiarities of the built attachment (Bowlby, 2009).

E. Maslow (2001) in his hierarchy of needs puts the need for belonging and love above the physiological and above the need for security. When the need to give and receive love and affection is not satisfied, one feels acutely the need for friends, spouse or children. According to him, the thwarting of this need is at the heart of poor adaptation and severe pathology (Maslow, 2001: 87-88).

The need for affiliation is a basic need, the satisfaction of which leads to experiencing a meaningful, fulfilling and productive lifestyle. Belonging to a group, social community, professional or friendly circle is a prerequisite for mental well-being.

Human relationships are important because they benefit. If we have established appropriate social contacts, we will probably live longer, have better physical and mental health and feel happier. Health and happiness are more strongly influenced by a person's social relationships than by his income, social status and education (Argyle & Henderson, 1989: 40).

In social psychology, affiliation is placed in the context of social identity and intergroup behavior. Social identity is that part of the individual self-concept that arises as a result of knowing that you are a member of a social group (or groups), as well as the emotional significance associated with that membership (Tajfel, 1984; by: Todorova, - compiler, 1990).

The motivation for affiliation places the individual in the context of the social field and interactions with others. These interactions could be competitive or conformist. The person in the group has a different sociometric status. In the group, the individual may accept or reject group norms and influences, show varying degrees of conformity. The affiliation of the group can satisfy different needs – from lower – to higher.

The interaction is more than just mutual help and mutual stimulation. It is the establishment of patterns of behavior, norms, roles, organizational structures. The interaction component in communication refers to the organization of the interaction (Dzhonev, 1996: 53-54).

Various processes take place in the social group, incl. comparison with others, competition. In this regard, the need for affiliation is determined by personal characteristics, but at the same time the individual is confronted with group norms, pressures and values.

If a person is motivated and strives for belonging, in addition to being able to assert himself and demonstrate competitiveness, he can receive from others, generally speaking, mental resources.

It is important to note that in the presence of motivation for affiliation, the individual develops his social and emotional competencies such as concern for others, cooperation and cooperation in the implementation of common activities.

People with low motivation for affiliation express a need for distance from the group, are probably more anxious and with less social skills, may show shyness and awkwardness in communication.

How developed are students and young people, and are they able to meet their need for affiliation? Today's students are the generation that "lives" and resides in cyberspace. We believe that the virtual world also provides an opportunity to be present in groups, forums, etc.,

but at the same time students will need affiliation in the real life field and this will be dictated by the tasks facing them, namely : professional realization, connection with partners, etc.

### 3. Methodology

The following data collection tools were used in the present study:

- Questionnaire “Motivation for affiliation” (A. Mehrabian) – adaptation by Natasha Virmozelova (2012)

The questionnaire contains 48 items and the following 8 scales (Table 1).

Table 1. Internal consistency of the affiliation motivation questionnaire

Scale	Cronbach's Alpha by Virmozelova (2012: 70)	Cronbach's alpha calculated in the current sample	Number of items
Need to join the group	.784	.870	8
Need to withdraw from the group	.721	.598	11
Avoid confrontation	.770	.850	6
Shyness, depending on the approval of the group	.730	.847	5
Spontaneity in contact	.653	.809	6
Freedom, independence from the approval of the group	.602	.697	3
Directness in confrontation	.623	.714	3
Distance in contact	.604	.718	6

The conducted analysis of the internal consistency shows that the questionnaire is reliable, except for the subscale “Need to withdraw from the group”, which will be excluded from the analyzes related to the confirmation of the hypotheses.

- M. Rosenberg Global Self-Assessment Scale

The Global Self-Assessment Study Scale contains 10 items, adapted from Peneva & Stoyanova (2011). The examined person self-assessed with a 4-point liqueur scale: 1 – “completely disagree”, 2 – “disagree”, 3 – “agree”, 4 – “completely agree”. The scale contains two subscales. Items in the “self-underestimation” scale are reversed.

Table 2. Internal consistency of the affiliation motivation questionnaire

Scale	Cronbach's Alpha by Peneva & Stoyanova (2011)	Cronbach's alpha calculated in the current sample	Number of items
Self-underestimation	.731	.710	5
Self-esteem	.768	.882	5
Global self-esteem	-	.760	10

The analysis of the internal consistency shows that the scale is reliable.

The data collected with the two tools were processed in SPSS 19, using the following analyzes / methods: descriptive statistics; reliability analysis (Cronbach's alpha); correlation analysis; t-test.

#### 4. Respondents

The present study included 205 individuals (students), of whom 199 women and 6 men aged between 18 and 59 years ( $M=28.63$ ;  $SD=10.110$ ).

#### 5. Results

The following are descriptive statistics of the raw / total score of the subjects ( $N=205$ ) on the scales.

Table 3. Descriptive statistics of raw / total score

	M	Me	Mo	SD
Need to join the group	36.36	36	29	11.101
(Need to withdraw from the group)	44.48	45	54	9.708
Avoid confrontation	21.71	21	16	8.806
Shyness, depending on the approval of the group	15.23	14	5	7.299
Spontaneity in contact	24.73	24	19	8.659
Freedom. independence from the group's approval	13.15	14	13	4.785
Directness in confrontation	12.68	13	13	4.748
Distance in contact	23.25	24	26	7.733
Global self-esteem	25.83	26	27	4.294
Self-esteem	15.73	16	15	3.460
Self-underestimation	14.90	15	17	2.995

From the results presented in Table 3 it can be seen that the arithmetic mean values on the scales of the questionnaire for motivation for affiliation are close to those derived by Virmozlova (2012: 71), entering the norm.

From the results presented in Table 3 shows that the arithmetic mean values for "Global Self-Assessment", "Self-esteem" and "Self-underestimation" are close to those derived by Peneva and Stoyanova (2011), entering the norm.

The following are the results of a correlation analysis aimed at verifying whether a significant correlation is found between motivation for affiliation and global self-esteem in Bulgarian students ( $N=205$ ).

Table 4. Analysis of the relationship between affiliation motivation and global self-esteem

		Global self-esteem	Self-esteem	Self-underestimation
Need to join the group	r	.079	<b>.307**</b>	<b>.241**</b>
	p	.258	<b>.000</b>	<b>.001</b>
Avoid confrontation	r	<b>.234**</b>	.078	<b>-.245**</b>
	p	<b>.001</b>	.266	<b>.000</b>
Shyness, depending on the approval of the group	r	<b>.248**</b>	-.103	<b>-.475**</b>
	p	<b>.000</b>	.141	<b>.000</b>
Spontaneity in contact	r	.078	<b>.189**</b>	.107
	p	.267	<b>.007</b>	.126
Freedom, independence from the approval of the group	r	<b>.250**</b>	<b>.226**</b>	-.096
	p	<b>.000</b>	<b>.001</b>	.169
Directness in confrontation	r	<b>.178*</b>	<b>.246**</b>	.029
	p	<b>.011</b>	<b>.000</b>	.678
Distance in contact	r	<b>.217**</b>	.116	<b>-.178*</b>
	p	<b>.002</b>	.099	<b>.011</b>

\* The correlation is significant at the .05 level

\*\* The correlation is significant at level .01

The results of the analysis presented in Table. 4 show that there is a statistically significant positive weak correlation between global self-esteem and: avoidance of confrontation ( $r_{(203)}=.234$ ;  $p=.001$ ); shyness, depending on the approval of the group ( $r_{(203)}=.248$ ;  $p<.001$ ); freedom, independence from group approval ( $r_{(203)}=.25$ ;  $p<.001$ ); directness in confrontation ( $r_{(203)}=.178$ ;  $p=.011$ ) and distance in contact ( $r_{(203)}=.217$ ;  $p=.002$ ).

There is also a statistically significant positive moderate correlation between self-esteem and the need to be included in the group ( $r_{(203)}=.307$ ;  $p<.001$ ) in the studied students. The results of the analysis presented in Table. 4 show that a statistically significant positive weak correlation is found between self-esteem and: spontaneity in contact ( $r_{(203)}=.189$ ;  $p=.007$ ); freedom, independence from the approval of the group ( $r_{(203)}=.226$ ;  $p=.001$ ) and directness in confrontation ( $r_{(203)}=.246$ ;  $p<.001$ ).

The correlation between self-underestimation and the need to be included in the group is statistically significant and weak ( $r_{(203)}=.241$ ;  $p=.001$ ). And a statistically significant negative weak correlation between self-underestimation and: avoidance of confrontation ( $r_{(203)}=-.245$ ;  $p<.001$ ) and distance in contact ( $r_{(203)}=-.178$ ;  $p=.011$ ).

There was also a statistically significant negative moderate correlation between self-underestimation and timidity, depending on the approval of the group ( $r_{(203)}=-.475$ ;  $p<.001$ ) in the studied students.

The obtained results give grounds to partially confirm the assumption in the first hypothesis that students will have a significant positive relationship between their self-esteem and their motivation for affiliation.

Following are the results of a t-test to establish significant differences in Bulgarian students majoring in Psychology (N=53) compared to other students majoring in the humanities (N=66) in terms of their motivation for affiliation and global self-esteem.

Table 5. Differences in the motivation for affiliation and in the global self-esteem of Bulgarian students according to their specialty

	Specialty	N	M	SD	t	p
Need to join the group	Psychology	53	34.53	10.482	-0.827	.410
	Other humanitarian	66	36.24	11.802		
Avoid confrontation	Psychology	53	20.60	7.870	-0.761	.448
	Other humanitarian	66	21.76	8.491		
Shyness, depending on the approval of the group	Psychology	53	13.42	6.191	-1.956	.053
	Other humanitarian	66	15.97	7.722		
<b>Spontaneity in contact</b>	<b>Psychology</b>	53	<b>22.11</b>	<b>7.846</b>	<b>-1.994</b>	<b>.048</b>
	<b>Other humanitarian</b>	66	<b>25.49</b>	<b>10.098</b>		
Freedom, independence from the approval of the group	Psychology	53	12.68	4.255	-0.514	.608
	Other humanitarian	66	13.12	4.969		
Directness in confrontation	Psychology	53	11.66	4.146	-1.188	.237
	Other humanitarian	66	12.68	5.036		
<b>Directness in confrontation</b>	<b>Psychology</b>	53	<b>20.74</b>	<b>6.723</b>	<b>-2.567</b>	<b>.012</b>
	<b>Other humanitarian</b>	66	<b>24.21</b>	<b>7.804</b>		
Global self-esteem	Psychology	53	25.66	3.828	0.331	.742
	Other humanitarian	66	25.40	4.758		
Self-esteem	Psychology	53	16.11	3.262	1.436	.154
	Other humanitarian	66	15.18	3.708		
Self-underestimation	Psychology	53	15.45	3.166	1.223	.224
	Other humanitarian	66	14.79	2.760		

From the results presented in Table 5 shows that there are statistically significant differences in Bulgarian students majoring in Psychology compared to other students majoring in humanities in terms of the following components of their motivation for affiliation: Spontaneity in contact ( $t_{(117)}=-1.994$ ;  $p=.048$ ) and Contact distance ( $t_{(117)}=-2.567$ ;  $p=.012$ ). Regarding their global self-esteem, no statistically significant differences were found between the two groups of individuals ( $p>.5$ ).

Students in Psychology have lower levels of spontaneity in contact and distance in contact compared to those in other humanities. But both groups are within normal levels of spontaneity and distance, despite the differences.

No significant differences in self-esteem were found between the two groups of students ( $p>.05$ ).



## 6. Discussion

The aim of the present study was to reveal the relationship between self-esteem and motivation for affiliation in students majoring in psychology and other humanities (pedagogy, etc.).

Two hypotheses have been raised.

The assumption in the First Hypothesis that students will have a significant positive relationship between their self-esteem and their motivation for affiliation was partially confirmed. It was shown that higher levels of self-esteem are associated with higher levels of need for inclusion in the group of students studied. As well as the more pronounced tendency to self-underestimation is associated with higher levels of shyness and dependence on the approval of the group in the studied students.

Other links have been found between self-esteem and student motivation for affiliation, but they are weak.

The assumption in the second hypothesis that there will be significant differences in the manifestations of the two constructs in psychology students and other humanities students was also partially confirmed, as significant differences were found only in spontaneity and distance in contact as components of motivation. for affiliation between the two groups of persons. Students in Psychology had lower levels of spontaneity and distance in contact compared to those in other humanities. But both groups are within normal levels of spontaneity and distance, despite the differences.

No significant differences in self-esteem were found between the two groups of students, and the expectation (in the second hypothesis) that psychology students will have above average self-esteem compared to students in the other group, who will have a normal level, was not confirmed.

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## A Case Analysis of Political Discourse Ambivalence: Between the Truth and Falsity

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### *Abstract*

Many false statements in connection with COVID-19 have fueled a number of rumors and conspiracy theories in the world. Politicians tend to use complicated technical systems and information technologies in order to influence people's consciousness, feelings and social behavior. Under the guise of taking care of people's wellbeing they pursue their own objectives. The political leaders have challenged the world with their claims and political statements which hypocritically announced their striving to serve for the sake of the nations, but in fact demonstrating their strong will to benefit from the situation. However, their actions are not treated by people as aggression and don't lead to open confrontation and aggravation of military and political relations. They paradoxically manage to balance between the truth and falsity, demonstrating ambivalence of what they state in their speeches and appeals to the nations. The basic methods of political discourse ambivalence analysis, used in the article, are: (a) fact-checking method, (b) scientific analysis of the evidence, (c) peer-reviewed studies and the others. There has been also used a method of logical comparison of three options of political discourse: Political Statement → Fact → Consequence. The analysis of mass media articles, devoted to Covid-19, has helped the author to systematize the elements of political discourse processing (the politicians' statements for the good of the people) and political cognition (the actual meaning of those actions, which can potentially lead to confrontation between nations). The author is trying to find out the actual reasons of the growing gap between the governments and ordinary people, between nations in the world.

**Keywords:** political discourse, large-scale transformative policies, ambivalent political statements, elements of political discourse processing.

### 1. Introduction

According to Teun A. van Dijk's assumption, most researchers interested in political discourse disregard its cognitive foundations (Van Dijk, 2002: 203). Nevertheless, the study of political cognition is based on understanding of the ways how the discourse is processed and accomplished, and what pragmatic meanings can be transferred through ambivalent political statements. Many false claims have been made on social media. COVID-19 has fueled more than 2,000 rumors and conspiracy theories. Under the guise of the threat of Covid-19 pandemic, the politicians have challenged the world with their claims and political statements. They hypocritically announced their striving to serve for the sake of the nations, but in fact demonstrating their strong will to benefit from the situation. Scholars are arguing now "which way

Covid-19 will push the political pendulum,” on the reason, that large-scale transformative policies have overwhelmed the world political arena, revealing ambivalence of what they state in their speeches and appeals to the nations.

The objective of the research is to study the phenomenon of political discourse under the influence of extreme situation in the world caused by pandemics Covid-19 and to discover its newly appeared specific characteristics. The hypothesis of the research is as follows: the reality situation of political communication specifically shapes the process of communicative interaction between the politician and the audience, and the pattern of this interaction differs from the ordinary standard model of verbal communication due to the situation’s extreme character.

## 2. Methods

The case analysis of political discourse at the period of pandemics was carried out with the help of: (a) Sperber’s “logico-rhetorical” module; (b) fact-checking method, (c) scientific analysis of the evidence, (d) descriptions of samples, (e) modeling investigations, (f) logical reasoning, etc.

The Sperber’s “logico-rhetorical” module applied to political communication samples helps to understand correlation of major assessment characteristics of political discourse, such as TRUTH and FALSITY, interrelation of strategic and tactical features and their influence on the overall processes of discourse structure transformation.

The fact-checking method was used for conducting research, structuring of articles, selecting topics of political discourse and evaluating received empirical data. The scientific analysis of the evidence helped to verify the hypothesis by logical analysis and experimental modelling. The descriptions of political discourse samples comprise the main body of the article and helps to clarify inductive inference and findings.

## 3. Results

The carried-on analysis confirmed the hypothesis and proved that:

1. Emotion-charged communication tends to transform a standard pattern of political discourse and leads to transformation of the basic topical assessment characteristics in the opposition TRUTHFULNESS – FALSITY.
2. The extremeness of the reality situation influences both: the choice of the politicians’ communicative strategies (making them more aggressive) and facilitation of the process of political goals pursuing.
3. The political discourse is associated rather with the characteristics of RELEVANCE than TRUTHFULNESS or FALSITY. Relevance is an obligatory characteristic feature of any successful communication and it doesn’t come down in any emergency situation like pandemics.
4. The situation of pandemics has conditioned the evolution of a specific type of lie in political discourse, which I’ve notionally named *a masking lie*. The essence of it is to present desirable facts as real ones in order to conceal hard reality and to stay quiet about completely different objectives. This lie is often accompanied by the use of the strategy of threatening and social restrictions.
5. The topic of virus has become the most powerful instrument in the international and domestic policies of the countries. Strategically, it has facilitated solving complicated problems, which need overall discussion, explanation and public support, in a simple way of restrictions and prohibition.

#### 4. Discussion

##### 4.1 *Theoretical background*

I think it's reasonable to start my case analysis with the description of logico-rhetoric module in order to explain ambiguity within the topical structure of political discourse<sup>1</sup>. According to the definition, this module is a mental entity, one of the "evolved abilities of human beings to examine critically what someone is saying, for example, to detect inconsistency or inadequate evidence in an argument" (O'Halloran, 2011). Chilton argues that this approach "checks for consistency and for deceptive manipulation in communication" (Chilton, 2004). In other words, the process of verification of the utterances for true or false representation of the information is a people's inborn activity and we always practice it while interacting with each other. Logically, it should become not an easy matter to deceive each other while communicating, because people are supposed to be inborn experts in this type of activity. However, deception and falsity remain an integral part of people's communication in general, and in political discourse in particular. And, along with this, it doesn't lead to the failure communication, people continue interacting with each other with little hesitation and tension. Thus, on the face of it, we encounter a certain discrepancy in theorizing and practice.

Anyway, the profound analysis of the communicative situations discloses another scenario, according to which people easily put up with deception. As Machiavelli observed, even if people didn't like to be lied to, there could be found enough individuals who would allow themselves to be deceived. The psychologists argue that the public doesn't want to hear the whole truth in order to avoid frustration and disillusionment. Illusions sometimes become more preferable than the truth. Thus, there is no contradiction in logico-rhetoric module approach and political discourse theory. Though we need to find a reasonable explanation of the mechanism how this phenomenon works.

Consequently, lies and falsity have become an effective strategical tool in political rhetoric, but politicians tend to act indirectly, deliberately blurring their real goals and acting in ways meant to deceive others (Hart, 1991). Thus, by tacit agreement, politicians tend to lie in order to comfort their audience, the people tend to believe everything they are being told due to their perceptual psychology peculiarity. This is a kind of unspoken agreement, which allows this communicative pattern to exist.

As the matter stands, falsity in political discourse is a specific type of a lie, which is focused not only on mystifying people, but also on helping the process of manipulating their consciousness. The ambivalence of political rhetoric is imbedded into the topical assessment structure of political discourse.

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<sup>1</sup> The political discourse structure (PDS) can be analyzed in different patterns due to the complexity of the notion it represents. For instance, when described within a Communicative Pattern perspective, the elements of the political discourse structure are supposed to contain its basic characteristics such as status-role relationship system, genre, national cultural specificity, context, situation, context thematizing, etc. This case analysis is expected to discover the correspondence of the topical assessment specificity of the PDS (TRUE or FALSE) with the choice of basic communicative strategies for this purpose. It's also aimed at detecting of the consequences of the politicians' actions and their correlation with the promises or statements in addresses to the public.

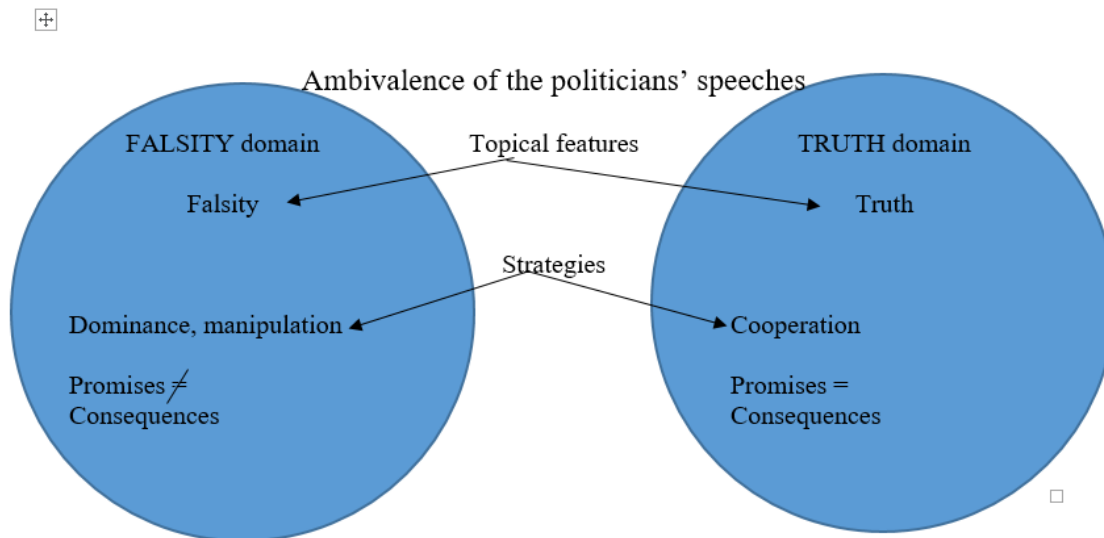


Figure 1. The topical assessment structure of political discourse

If we have a look at the graph, we'll see two domains: the Falsity domain and the Truth domain, which demonstrate correlation of the political discourse basic structural components (its topical assessment perspective). The politicians presenting false information usually tend to use the strategies of dominance and the audience consciousness manipulation. All their promises are false and they don't align with the actual facts, the consequences of the politicians' actions. On the contrary, the Truth domain presents the cooperation strategy and the politicians' promises are compliant with their actions consequences. They don't contradict each other. All these features don't intersect and never enter the neighboring domain. The politicians tend to alternately switch to both domains (preferring to remain in the falsity domain). This is the sketch of how the political discourse ambivalence works.

#### 4.2 Reasons and causes of the lie: A communicative perspective classification

In dependence to reasons and causes, LIE can be classified as follows: (1) *political expediency lie* (ranging from undesirable facts covering-up to their complete distortion); (2) *compromising lie* as the means of political opponents discrediting; and (3) *paranoic lie* (e.g., Masonic and other conspiracy theories, etc.) (Vinogradov, 1996: 302).

My case analysis has disclosed the existence of additional type of lie (I notionally named it a *masking lie*), which is characterized by presenting **desirable facts** as real ones in order to conceal hard reality and to stay quiet about **completely different objectives**. This type of lie is often used by politicians who impose restrictions on many social activities under the guise of pandemics. The real objectives of such restrictions are usually kept out of the public eye. Focusing on dangerous and threatening things, the politicians isolate people from each other in order to defeat popular discontent in the society. The strategy of the masses of people containment helps the politicians to quickly achieve unpopular goals, being unopposed.

Let's analyze several cases to illustrate this phenomenon in political discourse.



#### 4.3 Cases of falsity domain prevailing

##### 4.3.1 Case 1. Covid-19 as a weapon of political propaganda

###### The Fact (Situation 1)

*On 11 March 2020 the president of the USA Donald Trump delivered an address about the Wuhan flu, also known as scientific 'COVID-19'.*

*The speech outlined a number of practical steps that the administration has taken, and would be taking, to slow the spread of the disease and rescue the market from the panic that has surrounded this malady.*

*His political opposition blamed Trump for the "Wuhan Virus", using the coronavirus outbreak **to beat up on the president because impeachment didn't work.***

*Blaming Trump for the 'Wuhan Virus' Jim Acosta, an American journalist and the chief White House correspondent for CNN, complained about Trump calling the virus 'foreign' and his identifying the source of the virus as China. As he said, "that was **'smacking of xenophobia'**". Anyway, nobody feels the same about calling **German measles** 'German measles', worries that Ebola is named after a river in Africa, its source, or Rocky Mountain Spotted Fever named after the Rocky Mountains. Is that racist about all those names? – Of course, not.*

**Logical reasoning analysis (short commentary).** The political opponent of D. Trump used an absolutely unfaithful reason to blame him in inappropriate speech. He mentioned "**smacking of xenophobia**", but the actual reason of his attack was unsuccessful impeachment procedure of the President. The topic of Covid-19 became the jive excuse for his tirade against D. Trump.

**Methodologically**, we can describe the elements of political discourse (topical assessment structure) as follows: (1) it's a masking lie; (2) the **strategy** is public consciousness manipulation; (3) the **expected impact** of the statement is to disfigure political image and career of the opponent; (4) the **masking objective** (the explicated objective with some opposite background and goals) was to restore political discourse conventions (the use of polite and non-aggressive lexicon); and (5) the **consequence** is attracting negativity towards the US President's personality including the negative reaction from the part of foreign opposing side.

##### 4.3.2 Case 2. Wuhan virus is a formidable bioweapon

###### The Fact (Situation 2)

*According to social media, Wuhan Virus is "the perfect weapon" and it **has been manufactured** in China for special purpose. Nobody could definitely say whether it's true or false. But the truth is that it has become a formidable bioweapon, not because of its lethality, which is modest, but because of "its power as a propaganda weapon in the hands of power-hungry politicians and bureaucrats who deploy it to feed their own authoritarian impulses" (by Roger Kimball) (Alessia Grunberger "Patch Staff").*

**Logical reasoning analysis (short commentary).** Covid-19 is presented in the mass media as a bioweapon, and despite the author's explication of the idea what he has meant, the reader remains aware that it's true. What is more, the situation is explained by the author in a way that the politicians make use of this pandemics as a powerful propaganda tool. It means that any situation, needed people consciousness manipulation, can be used under the guise of Covid-19 aggressively: the public can be restricted, threatened, forbidden to do something, deprive of some rights and freedoms, rejected etc. Nowadays, it's become sufficient to claim national security

matter in order to forbid your people to go on their holidays abroad, refuse to sign the treaty on international trade with a certain country or to close the borders for undesirable aliens (immigrants) (See the analysis of the next case), etc.

**Methodologically**, it is: (1) medium form of lie between **paranoic lie** and **masking lie**; (2) strategically it's a powerful weapon in solving problems without having consent from the public or the international community. It's a manipulative strategy; (3) the **masking objective** is to explicate warning of the world community about disaster (to spread rumors about worldwide existential threat). The implied and unspoken objective is to justify any restriction in society, even inhuman and rigorous; (4) the **expected impact** of the statement is deterioration of the international situation; and (5) the **consequence** is getting extra power in decision making concerning domestic and international policy (feeding authoritarian impulses by politicians).

#### 4.3.3 Case 3. Closing the border between Mexico and the United States

##### **The Fact (Situation 3)**

##### **Donald Trump: "Border security is health security"**

*Under the guise of the domestic security policy concern D. Trump has closed the borders between Mexico and the USA. It has been done extremely violent, namely:*

- 1. Upwards of 50,000 migrants and asylum seekers attempting to enter the United States have been incarcerated.*
- 2. The border between Mexico and the United States has been completely closed to nonessential traffic and anyone trying to claim asylum.*

##### **The consequences of the action:**

- Until the coronavirus pandemic hit, the immigration courts had increasingly been blocking some of Trump's policies or putting them on hold. The US judges, lawyers, and legal organizations have urged that immigration **courts be closed until the pandemic lifts**.*
- the administration has **doubled down** on an existing policy of **denying medical services** to detained immigrants;*
- doctors **were prevented from delivering flu vaccines** to those in immigration detention camps;*
- now, with more than 37,000 men, women, and children confined, the risk that the virus will spread among them is obvious and inevitable.*

**Logical reasoning analysis (short commentary).** Under the guise of Covid-19 D. Trump managed to force through unpopular policy decisions. Finally, he benefited from those measures by closing immigration courts who had never supported his policy and while economizing on the emigrants' medical services he revenged emigrants for disloyalty.

**Methodologically**, it is: (1) medium form between a **political expediency lie** and **masking lie**; (2) strategically it's just the same a powerful weapon in solving problems without having consent from the public, a manipulative strategy; (3) the **masking objective** is to explicate the concern about the health security of the nation, while having an unspoken objective to get rid of disloyal adversary and to benefit from cutting down the budget spending on emigrants; (4) the **expected impact** of the statement is D. Trump's increasing popularity among the taxpayers (he is concerned about public health security and national budget); and (5) the **consequence** is that numerous problems dealing with immigration have been solved by unpopular inhuman measures.

#### 4.3.4 Case 4. Rigged elections

##### **The Fact (Situation 4) and the Logical reasoning analysis (short commentary)**

*The future of the November 2020 presidential election was uncertain owing to Covid-19. The social distancing necessary to halt the spread of the virus called into question the logistics of normal voting in November. The primaries had been already delayed, and expectations of turnout had diminished. Solutions like balloting by mail were proposed, but the ability of Trump and others to challenge the results undeniably grew in the wake of the virus's spread across the nation.*

**Methodologically**, it is: (1) a masking lie; (2) he used the strategy of social consciousness manipulation; (3) the **masking objective** was explicated as to provide safe conditions for balloting, the **actual objective** was to isolate people from each other, to deescalate social tension; (4) the **expected impact** of the statement was Trump's successful election to Presidency; and (5) the consequences were unpredictable: Trump failed in the elections finally.

#### 4.3.5 Case 5. More authority and more power to low administrative positions

##### **The Fact (Situation 5)**

*Muriel Bowser, an American politician and member of the Democratic Party currently serving as the eighth Mayor of the District of Columbia.*

*Typical is Washington mayor Muriel Bowser who said that the just-declared state of emergency in DC gave her "more authority to implement and fund the measures that we need to monitor and respond to COVID-19 in our community". The key phrase is "more authority", i.e., more power. Something similar is happening in New York and elsewhere around the country.*

**Logical reasoning analysis (short commentary).** This situation demonstrates the political leader's power increase due to pandemics. She has gained more authority and money and a wider range of decision-making power. Covid-19 has accelerated the process of the politician's career progress, which would have never taken place in some other situation.

**Methodologically**, it is: (1) consolidation of power, ascribed to the highest positions, and even if it cannot be called lying, it's a falsity, which is almost equal to lying due to its effect; (2) strategically it's public consciousness manipulation; (3) the masking objective is to take care of people, the actual objective is to gain more power, including decision making power, and money; and (4) the expected impact coincides with the consequences and actual objectives: the politician has got much power, authority and wealth.

#### 4.3.6 Case analysis summary

I have found several dozens of samples with the description of people's consciousness manipulation by politicians who lied in their statements, promises, declarations, claims in order to deceive the audience and to gain power, money, authority and more from it. I've picked up those ones, which were made under the guise of pandemic Covid-19.

To sum up, the range of analyzed political discourse elements remained fixed in order to discover common trends and to build a code-dependent system of political discourse structure (its topical assessment perspective).

Here are some examples, discussed in mass media, illustrating ambivalence of politicians' speeches and actions who have managed to benefit from Covid-19. They prove our initial hypothesis that "the reality situation of political communication specifically shapes the

process of communicative interaction between the politician and the audience, and the pattern of this interaction differs from the ordinary standard model of verbal communication due to the situation's extreme character"<sup>2</sup> (The material has been taken from articles and websites from Internet).

Verbal situational components	Consequences under the guise of Covid-19
<i>The US president D. Trump labeled Covid-19 the "Chinese virus".</i>	<ul style="list-style-type: none"> <li>- using of that label to escalate tensions with China;</li> <li>- provoking a xenophobic backlash in the USA;</li> <li>- imposing high tariffs on China's products;</li> <li>- levying sanctions on \$ 370 billion worth of Chinese imports.</li> </ul>
<i>Trump ordered to withdraw Americans from military bases in Iraq explaining it as a planned action because of the pandemic.</i>	- launching of military attacks in Iraq without consent of the Congress.
<i>Donald Trump had been impeached twice, but he denied all the allegations.</i>	- putting on hold investigations of Trump's personal and professional dealings.
<i>Some governmental leaders had been involved in judicial investigation for corruption and other crimes.</i>	- escaping imprisonment due to Covid-19; putting the investigations on hold.
<i>Some governmental leaders put new laws giving them extraordinary power in the country. Some leaders managed to change Constitution, which led to decline in public at large.</i>	<i>It became possible because of pandemic panic in the countries. People didn't respond properly to the negative changes in domestic policies. They were not allowed to leave their homes at that time.</i>
<i>Germany's Alternative fur Deutschland, declared support of "remigration": namely, forcing immigrants to leave the country and to go back to their homes.</i>	<i>Quick spreading of the coronavirus in Germany was used as the excuse to improve the occasion.</i>
<i>D. Trump announced reducing of the State Department's operating budget by one-third because of economic crisis and pandemics.</i>	<i>However, he added 179 more loyal foreign service officers to the diplomatic corps.</i>

There can be many samples illustrating situations in which the governmental leaders announced their political decisions while expecting some other (and not that positive for people) consequences of their actions. All of them prove the discrepancy and ambiguity of the politicians' speeches.

#### *4.4 The role of pandemics in the process of balancing between falsity and truthfulness in the politicians' speeches. The idea of relevance in political discourse*

According to the latest scientific researches, the interaction between the governmental leaders and society during pandemics is based on two polar strategies, such as cooperation and confrontation (Semina & Tertyshny, 2020: 13). They prove the idea that the extreme situation of pandemics leads to that kind of political decisions in legislative, economic and social spheres that

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<sup>2</sup> Though the situational components don't represent the elements of communication patterns in the form of direct words, the politicians' statements are implied in their description. The political discourse is specified by verbal actions which are supported by political activity. When some actions are taken in politics, it means that they have already been or are going to be announced. Thus, political activity can be equated to verbal actions almost in every situation.

makes it urgent to examine the situation and to find appropriate tools of controlling and improving it in order to avoid further deterioration of social and political environment in the country.

The idea of solidarity strategy means such a state of collective consciousness which is based on perception of interconnection between different communities. It tends to lead to the formation of the sense of “togetherness” and readiness to take joint actions. This strategy becomes popular especially in periods of crises when conditions of agreement and consensus between the government and the people help to achieve stability in the society. Understanding of society’s goals, social means development and concurrence in real accomplishments are considered to be necessary conditions of successful social interaction, cooperation and consolidation (Ivanov, 2010: 190). According to Weber, actions focused on certain behavior expectations of the other people empirically have a chance to satisfy those expectations (Weber, 1981). The scientists argue that the major part of governmental leaders’ actions and different social groups’ behavior in the situation of pandemics are in a state of the pattern of agreement and solidarity (Semina & Tertyshny, 2020: 13).

The same idea becomes popular when the situation concerns human communication in general, and political discourse in particular. Thus, the recent sociological research justifies my case study findings. The politicians balancing between FALSITY and TRUTHFULNESS in their speeches fall back upon that form of lies (as I have found it to be a preferable domain), which sounds as their striving to the good of the nation. This is the so-called state of RELEVANCE which brings certain stability in the relations between the power holders and ordinary people.

## 5. Conclusion

Politicians use complicated technical systems and information technologies in order to influence people’s consciousness, feelings and human behavior. Under the guise of taking care of people’s wellbeing they pursue their own objectives. However, their actions are not treated as aggression and don’t lead to open confrontation and deterioration of military and political relations due to the forms of the political statements presentation. They are usually presented as the politicians’ hot desire and their striving to increase the society well-being. This indirect approach strategy is usually used by politicians when they consider potential threat and possibility of direct confrontation. They deliberately obscure their real goals and actions deceiving the audience.

The pandemic situation in the world has deteriorated the process of communication between governmental officials of the world and between countries leaders and their people. The topic of virus has become a powerful manipulative instrument which has helped the representatives of backstairs politics to achieve their personal goals. Under the guise of Covid-19, politicians have managed to facilitate solving complicated problems, and having avoided discussion and explanation of their intentions which are usually expected from governmental leaders in such cases, they preferred to use restrictions and prohibitions instead.

Linguistically, the situation of pandemics has forwarded the process of transformation political discourse patterns, namely, a pattern of topical assessment of political discourse (in terms of truthfulness or falsity of the politicians’ speeches), where a new type of lie (a masking lie) tends to become a top performer. Except of its essence specificity, it is the same specific in its functioning: it is usually accompanied by the use of threatening and restrictions. The extreme character of the communicative situations has left its own stamp on communicative interaction between the politician and the audience, having become more aggressive and less explanatory.

The reaction of the society is the same non-standard. Instead of aggressive attack, the people choose a peaceful strategy of cooperation and solidarity.

The political discourse in the situation of pandemics seems to be unstable, balancing between truthful and false speeches, between people's loyalty and predictable aggression as a respond to political statements and actions. It exists on the terms of relevance, while the public prefers to live by their illusions avoiding frustration. But it can change at any time and people can switch to another possible for such unstable situation strategy of confrontation. But this is going to be some other scenario and the subject matter of another research.

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## Theosophical Duty as an Alternative to the Risk Society

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### *Abstract*

The risky nature of modern civilization finds one of its alternatives and possibilities for overcoming in the theosophical understanding of the duty of the individual to society. This is the thesis of the proposed article. The thesis is defended by comparing elements of the concept of “Risk Society” by the German sociologist Ulrich Beck and the understanding of duty and politics in Helena Blavatsky’s latest work *The Key to Theosophy*. The seemingly paradoxical comparison is argued with the need to find new ways and approaches to overcome the crisis of humanity, which has not yet been able to take advantage of the best achievements and ideas of its great minds over the centuries to this day. Personal change in the direction of high morality and responsibility to all and everything leads to a change in society – this is the main conclusion that is made in the article.

**Keywords:** risk society, duty, theosophy, personal change, Ulrich Beck, Helena Blavatsky.

### 1. Introduction

This article hypothesizes that a theosophical understanding of the personal duty to society may be one of the possible alternatives for overcoming the risky nature of modern civilization<sup>1</sup>. This hypothesis is supported by evidence of the risky nature of modern civilization, the need to find footholds in previously unexplored areas of knowledge, the new directions of scientific research. The main elements of the concept of Risk Society by the German sociologist Ulrich Beck are presented, as well as the theosophical understanding of duty. As a result, the conclusion is formulated that the individual duty to society, as interpreted by this ethical concept in Helena Blavatsky’s latest book *The Key to Theosophy*, is closely and inextricably linked with the personal change of the individual in the direction of high morality and responsibility to everyone and everything that in the long run leads to a positive change in society as a whole and its transformation into a community of mutual assistance, support, compassion, and unity. The utopian nature of this hypothesis can be criticized and thus enriched, but its rationality is worth discussing and studying.

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<sup>1</sup> By “civilization” here is meant humanity as a whole with all the elements of its life - social order, culture, science, and regardless of the differences between countries and societies.

Placing a plane for the study of elements of two large and seemingly different areas of human knowledge – theosophy as a synthesis of cosmogenesis<sup>2</sup> and anthropogenesis<sup>3</sup> different from those accepted in science, and Risk Society as a socio-philosophical concept of the state of modern humanity, in the first look seems paradoxical and contradictory. The apparent paradoxes stem mainly from the metaphysical nature of Theosophy and the extremely specific dimensions of the Risk Society. Despite these – fundamentally formal differences – the two areas of knowledge have the same substantive subject – man and the development of his consciousness. As in the theosophical doctrine of Helena Blavatsky, so in Ulrich Beck's concept of the world as a society of risk, are led by the monistic principle – consciousness and the body are ontologically inseparable, as the mind and spirit are leading, now the physical body. This approach is easier to find and justify in Blavatsky's works, but a careful analysis of the Risk Society shows that the concept of Reflexive Modernity, formulated by Ulrich Beck, unfolds in such a discourse – leading the human consciousness of the late '20s and the beginning of the 21st century. A consciousness that not only responds to ever-increasing risk situations in all spheres of life, but that seeks ways and means to deal with the reality of risk, and at the same time opens to others and to the world, overcoming its threats, needs, and aspirations.

## 2. For some reasons to search theosophical alternatives to the risk society

The desire to create and establish a society of order, tranquility, prosperity, peace, and cooperation has centuries-old roots both in the development of the state system of the world and in the intellectual thought and action of mankind, manifested in hundreds of pages left by the best minds both in the West and in the East, the North and in the South. But centuries of state history and the achievements of scientific thought from ancient times to the first decades of the 21st century did not create a society of peace, tranquility, order, and security. In the current era of globalization<sup>4</sup>, human civilization threatens itself with destruction, turning the consumer society of material well-being, egocentrism and influence into value. These are not values, but prerequisites and conditions for even greater alienation, aggression, lack of freedom, intolerance between people. The division at the international level is marked by the continuous improvement of weapons, regardless of climate problems, local wars, lack of resources, and global insecurity. From the beginning of 2020, the coronavirus pandemic is added. The contagion determines the lives of all nations and all humanity and is clear and indisputable proof that the leading dimension of world society in the early third decade of the 21<sup>st</sup> century is the risk.

United by the pandemic distribution of contagion of unknown origin, humanity is divided by fear and the need for isolation, the elimination of which poses a danger to life itself - individual, social, international. To the endangered animals and plants due to human activity and global climate change, man is added, without having a world war. This situation is a clear illustration of the definition that the German sociologist Ulrich Beck gives to the World Risk Society as a sum of direct and side effects and effects of human activity. This article adopts this definition – Risk Society, as a definition of modern civilization. By 2021, this civilization has failed to take advantage of the views, theses, and theories of its greatest minds from antiquity to the present day and to establish peace, tranquility, and prosperity on Earth. At the beginning of the

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<sup>2</sup> Blavatsky entitled "Cosmogenesis" the first volume of "The Secret Doctrine" and so called the process of formation of cosmic bodies.

<sup>3</sup> Anthropogenesis is the title of the second volume of The Secret Doctrine. The name summarizes the process of origin and evolution of man on Earth.

<sup>4</sup> The definition given by Ulrich Beck in "What is globalization" is accepted, where it is said that "globalization is a process in which nation-states and their sovereignty are intertwined in the network of transnational actors and obey their power, their orientation and identity".



third millennium, physical freedom was replaced by mental freedom under the influence of the disintegration of values, and the replacement of human dignity with the price of profit and material well-being at any cost. The ideals of antiquity and the enlightenment of truth, goodness, and beauty seem to be forever abandoned and in their place is established man and world society, which easily turns its dignity into a bargaining chip, a commodity that is sold and bought for fame, money, career (Bogomilova, 2016).

The transformation of moral values into material ones in the conditions of market financial globalization inevitably raises the question of where the world is going and what will happen to humanity if we come to a total abandonment of moral categories, striving for spiritual growth and freedom. The search for answers to this question provides a basis for the study of unexplored areas of knowledge and an attempt to find in them opportunities to overcome the moral and spiritual crisis of globalized humanity.

### 3. What is Theosophy?

Theosophy is still poorly studied and considered non-science mainly because of the way knowledge is acquired through mystical experience. The name itself unites the meaning of the ancient Greek θεός – God and σοφία – wisdom or Divine wisdom. The different definitions fluctuate between the names “Religious Philosophy”, “Modern Movement Created in the USA in 1875 based on Buddhist and Brahmanical Theories”, “Doctrine of the Knowledge of God”. The hesitations also lead to interpretations of theosophy in a broad and narrow sense, and this division has been gradually overcome in recent years, without moving in the direction of a unified and generally accepted definition.

At the same time, the development of scientific knowledge in its diversity and totality in the first decades of the 21st century opens a new page – the page of those defined as Sofia disciplines, whose name comes again from the Greek Sophia – wisdom. They study the universe as a whole, as an interconnected and interdependent unity of knowledge and wisdom. In this, they differ from the “logical” sciences, whose name often ends with “logic” – again from the Greek logos/word, doctrine, essence, and which study a particular subject within its framework. With each science-Logia can be indicated discipline-Sofia. Thus Theosophy corresponds to Theology (Epshtein, 2019). This correspondence limits the subject of Theosophy but opens up possibilities for a full and detailed study and presentation of the various aspects of theosophical teaching. Such a study of the multifaceted nature of theosophy is lacking in Bulgaria, and globally only the beginning of the path to the study of issues and topics of theosophy is outlined, although in the last three decades there has been an increase in scientific interest in Helena Blavatsky and her works. Although difficult, the purely historical-biographical account of Blavatsky is overcome and the socio-philosophical doctrine outlined in *The Secret Doctrine*, *The Isis Revealed*, *The Key to Theosophy*, and hundreds of other pages in books are studied and analyzed.

There is still no complete scientific study of the question of duty according to Blavatsky's doctrine – a question that is directly related to the so-called Practical Theosophy (Olcott, 2002). This article marks the possible directions of research on the nature and social significance of theosophical duty, as this is done in a comparative analysis with questions about the risky nature of modern civilization.

Among the English-language works on philosophical aspects of the doctrine of Helena Blavatsky stands out the work of Tim Rudbeg and Julie Chajes. Tim Rudbøg explores Blavatsky in the light of Western esotericism, which, according to Uther Hanegraaf, originated in the spirit of Protestantism in the second half of the 17<sup>th</sup> century (Hanegraaf, 2010). Researchers of Western esotericism consider Helena Blavatsky mainly with a historical-biographical approach, which is also characteristic of Tim Rudbeg. He is at the forefront of a growing trend in the West and

America – to dismiss as false and defamatory the accusations made against Blavatsky in the late 19th century – plagiarism and fraud. In the spirit of the Saptaparna – 7 stage of development, which Blavatsky puts at the heart of every question she considers, Rudbeg identifies seven main themes in her writings. These are a/theosophy with a capital “T” as metaphysical divine wisdom; b/distinguishing theosophy from the occult; c/existing religions as a distortion of the truth; d/against the materialism of its modern science; e/creation of a universal brotherhood of mankind; f/new cosmological system; g/the spiritual development of mankind (Rudbøg, 2019).

Another researcher, Julie Chajes of the University of Haifa, Israel, maintains that the question of reincarnation is fundamental to Helena Blavatsky’s theosophical doctrine (Chajes, 2007). Rebirth is the universal law, according to which the periods of rest and activity of the Universe alternate, the “awakening” of the phenomenal world from the noumenal essence takes place, the planets and everything visible are formed – minerals, plants, animals, people. Reincarnation and in addition Karma determine human evolution, Chajes said.

In Russian-language scientific thought, Blavatsky’s work is fundamental to the emergence and spread of the doctrine of Living Ethics with its founders Helena and Nikolai Roerich. Helena Roerich repeatedly points out that “Our Teaching contains Blavatsky’s “Secret Doctrine” (International Center of the Roerichs, 2016). Some Russian scholars view Blavatsky and her writings as the first stage of Russian cosmism (Rifatovich, 2011), a religious-philosophical current based on a holistic worldview that presupposes a theologically sound evolution of the universe.

Although Helena Blavatsky is Russian, she writes her works in English. In her native Russia from the 19th century to the present, the name and books of Blavatsky still face mostly resistance and criticism, and less impartial and objective analysis (Soloviev, 1893).

The conclusions of this article find parallels with the monograph of the professors from the University of Altai Ivanov, Fotieva, Shishin with the title *The Rising Man: A Philosophical and Scientific Synthesis of Living Ethics* (Ivanov, Fotieva & Shishin, 2012). The study defends the thesis that the roots of the modern global crisis date back to the end of the 19<sup>th</sup> century, when: (1) Is the beginning of the modern destructive pseudo-globalization, connected not with the unification of the earthly civilization, but with the division of the world into a rich North and a poor South, into a civilized West and a retrograde East; (2) A new stage in the struggle between labor and big capital begins, which opens a universal mechanism for the exploitation not only of employees and colonial states but also of their small and medium-sized business colleagues; (3) Humanity is entering an era of global environmental crisis, the biosphere is beginning to lose its capacity for self-recovery; (4) The conflicts between the town and the village, between the physical and the spiritual, are aggravated; (5) European civilization is entering an era of global cultural and value crisis, defined by Nietzsche as “God is dead” and by Dostoevsky as “If God is dead, then everything is allowed”; (6) Both the classical democratic idea with the slogan “Freedom, Equality, Brotherhood” and the church-supported idea of a monarchical system sink into political non-existence so that liberal-democratic and authoritarian-socialist projects for social organization come to the surface (Ivanov et al., 2012). According to a study by philosophers at Altai University, “the main reason for the destructive stagnation of civilization in the 20<sup>th</sup> century was the lack of an adequate and comprehensive philosophical concept of man. At the heart of the crisis of civilization is above all the crisis of the European “image of man” and, accordingly, of the whole of European anthropology, both “classical” and “non-classical” (Ivanov et al., 2012). The monograph criticizes famous philosophers and schools in Europe in the 20<sup>th</sup> century and emphasizes that the way to form a comprehensive philosophical concept of man is the search for synthesis in scientific knowledge.

#### 4. The Risk Society concept

The socio-philosophical concept of the Risk Society is associated mainly with the German sociologist Ulrich Beck and the last quarter of the 20<sup>th</sup> century. Other researchers – Niklas Luhmann, Anthony Giddens, Mary Douglas, Brian Turner, work on the concept of Risk Society, without analyzing the full range of economic, social, political, and psychological aspects of this concept, its causes, and consequences. In English-language publications, Ulrich Beck is mentioned as a major figure in the science of the risk society and equates the Risk Society with the world reality in the first decades of the 21<sup>st</sup> century (Oxford Reference, last visited 2021). The Russian-language definitions discuss the broad and narrow meaning of the term Risk Society: in a broad it is seen as an integral concept, uniting views on the development of modern society in terms of its increased risk and the presence of global dangers; in a narrow sense, the concept is understood as a new form of modern industrial society, whose distinguishing feature is the risk (Wiki, last visited 2021).

As a concept with its own life, Risk Society was formulated by Ulrich Beck in his eponymous study published in 1986. But the roots of Risk Society are traced back in time, with Beck himself giving a clear picture of their germ in the essence of modern industrial society, which Beck calls the First Modernity in contrast to the Second Modernity – the time after the 60s of the 20th century, and even more clearly – after the end of the Cold War with the collapse of the Soviet Union in 1991 (Beck, 2008). The second modernity, according to Beck, is characterized mainly by global risks and their invisible ubiquitous consequences; by destroying the main dividing lines and institutions of the First Modernity; abolition of national sovereignty; blurring of boundaries and asymmetry of classes; hidden threats and unlimited violence, as the Cold War has been replaced by terrorism; protection of human rights; humanitarian interventions; national neoliberalism with a renunciation of solidarity and neo-nationalism.

About himself, his reasons and motives for working on the concept of human civilization as a community of risk, Ulrich Beck says in his “Cosmopolitan Manifesto” (a kind of program article, titled entirely allusively similar to the Communist Manifesto of Marx and Engels): “I call myself not an optimist nor a pessimist, but a pessimistic optimist: the global risk society is the opposite of the so-called the “postmodern constellation”; it is a self-critical, highly political society in a new sense: the transnational dialogue between politics and democracy (and probably even sociology) needs to be rediscovered” (Beck, 2001: 17-18). Very rarely, Beck allows himself to give fixed guidelines on what to do in politics, although he analyzes the globalized world. One such concretization is made in “What is globalization”, where the sociologist reveals his vision that regardless of the socio-moral problems of civilization, “the foundations of a world republic are being prepared, at the center of which is the freedom of the individual” (Beck, 2008). It can be assumed that this utopia (from the standpoint of the beginning of the third decade of the 21<sup>st</sup> century, such a vision seems utopian) outlines the future result of the ubiquitous change at all levels of society, which he formulated as reflexive modernization.

A Risk Society, according to Ulrich Beck, is a society of ubiquitous, multifaceted, and largely invisible risks and their consequences. Created by the civilization of the 20<sup>th</sup> century, these risks have become an integral part of life and even they are life itself, filled with total uncertainty and side effects. The deep all-encompassing essence of the Risk Society is the reflection, its ontologization as being, attitude, action, and behavior, a reflection of the individual, the family, and the society as a whole. Hence the concept of Reflexive Modernization, which Beck justifies as typical of the Second Modernity: “The concept combines the reflex of self-threatening modernization with the reflection on this (self) threat, in which new conflicts and tensions between interests arise and divide society” (Beck, 2001).

Individualization is characteristic of society at universal risk. This concept is directly related to Reflexive Modernization and refers to “the formation of individuals who claim to be

authors of their own lives, creators of their own identities” (Beck, 2008: 18). And this, Beck argues, is not selfishness: “While in the old system of values the ego is always forced to obey the patterns of collective life, the new orientations to “we” give rise to something of a cooperative or altruistic individualism. Thinking of oneself and living for others - once considered by definition to be opposite principles – are now revealed as internally and substantively interconnected principles. To live alone means to live socially” (Beck, 2008: 21).

#### 5. About theosophical duty and alternatives

The Theosophical Society, founded in 1875 by Elena Blavatsky and Henry Olcott, is a clear call for action for global political change, especially as regards the organization’s first goal. The three main goals of the Theosophical Society are: (1) To form the core of the Universal Brotherhood of Mankind, without distinguishing race, religion, sex, class, or color; (2) To support the comparative study of religion, philosophy, and science; (3) To study the unexplained laws of nature and the hidden abilities of humanity. The second and third objectives are more “humanitarian” in nature because of their focus on research and education. But the work for their implementation is fundamental about the structure and development of world civilization. Hence the definite connection of these goals with the first and with politics as a guiding principle in modern society.

However, this linking the goals of the Theosophical Society with politics contradicts the statutes of the Society itself and raises the question of whether it is possible to have a theosophical alternative to politics. Theosophists are forbidden to participate in politics as representatives of the organization. They are free to do so only in their capacity as private individuals. Blavatsky explains this paradox with the following reasons: “Trying to achieve political reform until changes in human nature occur is like pouring new wine into old skins” (Blavatsky, 2006). Blavatsky repeatedly emphasizes that all social changes begin first with a change in personal consciousness, then change public consciousness and achieve positive changes in the life of society: “Make people feel and recognize in the depths of their hearts what their a real duty to all people and any abuse of power, any unjust law in national politics based on human, social and political selfishness, will disappear by itself. Stupid is the gardener who hopes to remove poisonous plants just by cutting them instead of uprooting them. As long as there is selfishness among the people, there will be no real and useful political reform for all” (Blavatsky, 2006). Henry Olcott notes in *Practical Theosophy*: “According to the statutes of the Theosophical Society, its members are strictly forbidden to engage in politics. But as individuals, they have the right to be actively involved and often do” (Olcott, 2002). In this regard, Blavatsky notes that the individual activities and participation of the individual theosophist in politics must not conflict with the goals and objectives of the Theosophical Society, and must not harm that society (Blavatsky, 2006).

Ulrich Beck emphasizes that in a risky society, politics is deprived of its place as an organization and implementation of governance, as “interventionist power of the state” (Beck, 2013). This seemingly paradoxical conclusion is explained by the dominance of market relations, in which economic development and freedom of science become a leading factor in the formation of state policies. Beck formulates the thesis of “a profound systemic change of the political, and in a double sense: on the one hand (a) the centralized political system loses its power in the course of the establishment and perception of civil rights in the forms of a new political culture; on the other hand (b) the transition from politics to sub-politics<sup>5</sup> brings about socio-structural changes: it is a process of development in which the current “peace formula” – technical progress equals social progress - seems to have lost its application. Both perspectives are integrated into the overall

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<sup>5</sup> Ulrich Beck connects “technical and economic development” and science with the concept of “sub politics” (Beck, 2013: 327-328).

diagnosis of “dropping policy boundaries” (Beck, 2013). This observation leads the German sociologist to the conclusion that in the conditions of a risky society “risks become the engine of the self-politicization of modernity” and with them “the concept, place, and mediators of politics change” (Beck, 2013: 322-323).

How does this conclusion relate to the possible theosophical alternative, since the Theosophical Society categorically distances itself from politics but does not prohibit its members as individuals from actively participating in it? The answer to this question is related to the individual duty of each theosophist and his actions to fulfill the duty. The thesis is that in fulfilling their duty, the individual theosophist and the Theosophical Society as a whole carry out a precisely political activity with long-term effect – with their educational and social functions lay a solid foundation for a future world society built on the principles of brotherhood, unity, cooperation, love, and mercy. These are universal human ideals, which in different epochs have been “attached” to one or another ideology and still have a utopian character. This does not diminish their importance as a quest to build a more perfect society. On the contrary, the duty of the Theosophist to act actively for their practical realization makes Theosophical Society one of the “mediators of politics” of which Ulrich Beck speaks.

In *The Key to Theosophy* Helena Blavatsky outlines a long list of tasks that members of the Theosophical Society must perform, following their duty as theosophists. These tasks are most often not directly fixed and are named by Blavatsky. Like her style in *The Secret Doctrine*, here too the multifaceted duty of the Theosophist is most often veiled in verbosity and only in places is directly named. Blavatsky points out that self-sacrifice, compassion, love of neighbor, and humanity are leading for every member of the Theosophical Society. But to be most useful, the theosophist must first work on himself and be an example by his actions and way of life.

In Blavatsky’s “list” of requirements for the duty of each theosophist are the following tasks: To subordinate his lower self to his higher self; To purify oneself internally and morally; Do not be afraid of anyone or anything except the court of your own conscience; To do things to the end, unless he thinks something is stupid and not worth it; To achieve first happiness for others and then for oneself, as “happiness” means satisfaction from the performed duty; To affirm the truth; To fulfill his duty first to the closest ones - parents, spouses, children; To show others what a person's duty to all people is; To fulfill its duty to humanity and above all to the poor; To endure his life with humility and gratitude; To act, not just talk; To affirm justice, kindness, mercy; If he is involved in politics, he can do so only as a private person, following the ideas and goals of the Theosophical Society; To work to create and promote a sense of duty in those who can improve the lives of the poor; To be an example and a center for spiritual life and development; To cooperate with every action for the development of humanity; Let his self-sacrifice be without self-denial and without fanaticism; To return part of his property if it is not useful to anyone, but only to his selfishness; To act individually, not en masse, when showing mercy, without intermediaries; Always forgive; Not to cause harm to any living being; Not to lead an empty and useless life; To work to fulfill the goals of the Theosophical Society, without transferring his work to others; To be humble and to admit one's own mistakes; To forget one's own personality (Blavatsky, 2006).

This is too long and too strict against the background of risky modernity “rules” for the action of each member of the Theosophical Society. Blavatsky herself admits that the requirements are not small and not easy, but are a guarantee for a conscious change of personality and environment, and thus gradually of society as a whole: “Requirements express the ideal of our organization, but we are forced to leave their practical fulfillment of the judgment of the members themselves. Unfortunately, the state of the human mind in our age is such that if we do not leave these rules optional, no one will dare to join the Theosophical Society” (Blavatsky, 2006).

## 6. Conclusion

Regardless of the utopian from today's point of view nature of the theosophical understanding of duty, it offers a basis on which to build models of behavior and organizations aimed at improving the lives of the individual in a risky society. The world, with all its risky situations and challenges, may begin to change for more order, kindness, empathy, and, in the future, for world brotherhood and unity. This is the main suggestion that Blavatsky makes most clearly in her latest work, *The Key to Theosophy*. The hypothetical nature of this suggestion is evolutionary, not revolutionary in terms of consciousness, action, behavior in life. In essence, theosophy is an evolutionary theory that relies on a gradual but sure and definite change – individual and social, in an upward direction by perfecting the unity of spirit and matter. Helena Blavatsky's theosophical doctrine affirms that the world is knowable in its diversity and unity and that knowledge has no limits. This epistemological optimism is an important prerequisite for overcoming pessimism and denial of the world, society, and man in the troubled current world reality.

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## Social Aspects of the Intra-EU Mobility

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### *Abstract*

The paper presents a topical picture of the intra-EU mobility on the basis of officially published quantitative data. Several social aspects of this type of internal migration are discussed and analyzed, such as: risks for the health, education and socialization of the migrant children; risks for the stability of the migrant families; demographic and social consequences for the EU countries which are reported as the biggest sources of intra-EU mobility. The official statistical data are compared with the results of the authors' study on socialization deficits for the children from so called “transnational families”, where one or both parents are labor migrants and have left their children to the care of relatives in the country of origin. The comparative results serve as a basis of conclusions about the negative social impact of the intra-EU mobility on the migrant families and especially on their children.

**Keywords:** intra-EU mobility, transnational families (TNF), intra-EU migrant children.

### 1. Introduction

The enlargement of the EU to the East in the recent decades and the upholding of the European principle of free movement has led to significant migration flows from Eastern to Western Europe. In parallel with the migratory pressure outside the territory of the EU, the problem with the migration within the Union has increased in importance and has put on the agenda a number of sensitive topics such as the migration's impact on migrant families and their children, as well as the social and demographic problems in the countries qualified as the biggest sources of migration.

The current work is focused on the social aspects of the intra-EU migration (mobility) and is based on recent studies and official statistical data about the intra-EU migration of children and the risks for their development. The main observations on this topic are compared with the results from other studies focused on children from so called transnational families – the family units where one or both parents are labor migrants while their children are left in the country of origin to the care of relatives.

### 1.1 *Intra-EU mobility – theoretical background*

There is a number of studies interpreting concepts closely related to the migration issues. Janta and Harte argue that there is no consensus among the researchers on the definitions of a migrant (Janta & Harte, 2016). Some authors interpret the migrant as an individual born in a country but residing in another, regardless of his/her citizenship. (Tromans et al., 2009: 28-42). This definition is based on the fact that the country of birth cannot be changed while the citizenship can. According to another definition, in order to be qualified as a migrant, an individual must have resided in a foreign country for 12 months or must have been an object of immigration control although not all internal migrants within the EU are subjects of such control (Anderson & Blinder, 2015).

In the context of the EU the migration from one member state to another can be qualified as mobility. As an intra-EU migrant can be interpreted an individual residing in an EU member state which is different from the country of birth regardless of the ethnic origin of this individual (Harte et al., 2016). On the basis of this, the intra-EU migrant-child can be defined as a person under the age of 15, born in one member state but residing in another for a period of at least 12 months (Harte et al., 2016).

In the report “Data on Children in Migration” of the Joint Research Centre to the European Commission (Schumacher et al., 2019) we can also find some definitions of concepts related to the migrant children. Firstly, the concept “child” is defined according to the international law – anyone under the age of 15. On the next place, the concept “children in migration” is defined in the following way: *all third-country children who are forcibly displaced or migrate to the territory of the EU accompanying their extended family or another person who is not from the family (separated children) or are alone regardless of whether they are looking for or not seeking asylum* (Schumacher et al., 2019). It is clear from this definition that the children in migration may be accompanied or unaccompanied, may be subject to voluntary or forced migration, may or may not seek asylum. A noteworthy fact is that the report is not limited to the children outside the EU but also deals with the intra-EU migrant-children.

The definitions above for the children in migration are related to the situations when these children accompany (or do not accompany) their parents. But for the intra-EU mobility the situation where the child of the migrant-parents has been left to the care of relatives in the country of origin is also typical. In this case we can speak about the so-called transnational families whose existence is a reason for a number of significant social problems. The phenomenon of transnational families (TNF) is comparatively new. The migration research has started to pay attention to it since the beginning of the last decade of 20<sup>th</sup> century. As one of the basic definitions of this phenomenon can be cited the definition of Bryceson and Vuorela (2002), according to which *transnational are those families whose members live for a shorter or longer period apart from each other but maintain common relationships and a spirit of collective welfare and unity even across the borders of individual countries*. In her dissertation titled *Deficits in the socialization of children whose parents work abroad* (2019), Ana Popova presents the following definition of the TNF: *The transnational family is a family unit whose members are positioned in different countries for a shorter or longer period of time, but regardless of geographic distance, they keep their relations and maintain social, cultural, reproductive and financial links across the borders*.

The most widespread form of the existence of the TNF is the transnational parenting, where we have four cases of separate living (Popova, 2019):

- when the mother works abroad and has left her children and the other family members in the country of origin (transnational motherhood);
- when the father-migrant is far from his family (transnational fatherhood);

- when the two parents are migrants, in which case they either live abroad with their child/children or have left them to the care of relatives in the sending country;
- when, most often for reasons of education, the child lives abroad and is far from his/her parents.

In the case of the TNF, the fulfillment of the main family functions – reproductive, educational, economic, recreational, and protective – is modified. The most affected function by the parental absence is the family function for education, socialization and primary control. It raises a number of deficits in the socialization of children from TNF and, hence, risks for the overall development of the children.

## 2. Method

One of the methods used in this work is a secondary data analysis of the results from the above cited report (Schumacher et al., 2019). These officially published data are compared with the results from two UNICEF studies and an own study of the co-authors in this research where two qualitative methods are combined: in-depth interviews and focus group.

## 3. Results

### 3.1 *Negative consequences of the intra-EU mobility on migrant-families and their children – “Data on Children in Migration”*

The report “Data on Children in Migration” of the Joint Research Centre to the European Commission (Schumacher et al., 2019) monitors the situation with the children in migration from 2015 to 2018 and outlines the following facts:

- In 2018 the total number of migrant children is 6.9 million. Most of them, 4.3 million, are citizens of states outside the EU (Afghanistan, Syria and others – 60%). The migrant children from the Balkans make up 15% from all affected.
- About 2.6 million children live in another country within EU (intra-EU mobility) and 45% from these children are Polish or Romanian.
- Nearly 600 000 Romanian children live in other EU country and in the last 5 years they have increased by more than 130,000, putting Romania at the top of the list of children in internal migration. Poland ranks second with the number of Polish children living in another EU country increasing from 157 000 in 2014 to over 240 000 in 2019. The growth is significant also for Bulgaria where the number of children living in another EU country has risen from 79 000 to 134 000 in five years. During the same period the number of children living abroad from Hungary, Latvia, Lithuania, Croatia and Slovenia has almost doubled.
- While the number of the children affected by intra-EU mobility has increased by approximately 32% between 2014 and 2018, those outside the EU have increased by only 17%, despite the large influx in 2015-2016. The end of the migration crisis is well illustrated by the fact that in 2018 the number of the children migrating from third countries has increased by only 3% (Schumacher et al., 2019: 19-20).

The report also presents data about the most attractive countries for internal migration. They are United Kingdom, Germany, Italy, Spain and France, i.e., the old member states of the EU. The total number of intra-EU migrants in 2018 is significant – over 3 million – and the annual growth of the intra-EU mobility is 7-8% between 2014 and 2017. (Schumacher et al., 2019: 19)

Having in mind the number of population under the age of 20 in the concrete EU countries, from the data in the report we can see that Romania ranks first in the list of the internal migration (12.6% of all persons under 20). The countries are then arranged as follows: Bulgaria – 9.3%; Croatia – 7.5%; Estonia – 5.6%; Lithuania – 5%; Latvia – 4.3%; Luxemburg – 4%. All these countries register a significant increase of the intra-EU mobility between 2014 and 2018. The other EU countries maintain sustainable levels of emigration between 0.5 and less than 2%. The great number of migrant children in Luxemburg is probably because of the many European institutions there and the necessary mobility of their servants with their whole families.

On the basis of the report data presented above, the following conclusions can be drawn:

- The intra-EU mobility affects a large number of children aged 0-19 years – approximately 2.6 million or 2.7% of the total population in this age group.
- The predominant direction of the intra-EU mobility is from East to West, i.e., from the new member states from Eastern and partially Central Europe to the old ones from Western and Northern Europe.
- The orientation of the migration flows to the most developed countries identifies some of the reasons for intra-EU mobility – seeking for higher incomes, living standard and better long-term perspectives. In some cases, the reasons are connected with the better education of the children.
- The biggest sources of the intra-EU mobility are Romania, Bulgaria, Croatia, Estonia, Lithuania and Latvia. The migration to the West causes serious demographic problems for these countries such as: depopulation, population aging and, hence, significant economic problems – shrinking labor market, brain drain and others.

### *3.2 Risks for the children from migrant-families (transnational families) - Data from two UNICEF studies*

The risks for the children from so called transnational families where one or both parents are labor migrants while their children are left to the care of relatives in the country of origin are discussed in two UNICEF studies carried out in Romania and Bulgaria: UNICEF-Bulgaria “Effects on the children left behind by their parents, working and living abroad” (2016) and UNICEF-Romania “National analysis of the phenomenon “children left at home by their parents migrating abroad for employability” (2008). Although covering different periods of time, the studies cited use one and the same methodology and are very close in their final conclusions. That is why the current paper uses the data collected in the two studies for a secondary analysis and, applying the comparative method, looks for similarities and differences in the identified effects and consequences for the children from transnational families.

The data from the Bulgarian UNICEF study indicate that at least one parent of every fifth child in Bulgaria is abroad. By information of the National Statistical Institute all children in Bulgaria aged 0 to 19 years (as of 31.12.2012) are 1,325,511. One fifth of them is **265,102** but another study calculates their number at **271,782**. The Bulgarian UNICEF study indicates also a break from the classic nuclear family with children and two parents. The transnational families whose members live in different countries are 26% from all Bulgarian families as in 3% of cases both parents are abroad. Most of the children with both parents abroad are raised by their grandmother – 65.5%; 13.7% live with relatives, and 5.1% live in foster families (Kabakchieva et al., 2016).

At national level in Romania, it is estimated that the phenomenon “alone at home” involves around 350,000 children (about 7% of the total population aged 0-18 years), having at

least one parent abroad. Approximately 126,000 of these children have two parents abroad and more than a half of all children live in rural areas.

For all young people aged 0-18 years, another approximately 400,000 children have experienced the absence of one of the parents as a result of his/her labor migration. This means that almost **750,000** children, out of approximately 5 million children in Romania have been suffering by their parents' migration (Toth et al., 2008).

If we compare the children affected by the phenomenon of transnational families on the basis of the aforementioned numbers, we can argue that it causes negative consequences for about **20% of the children in Bulgaria and 15% of the children in Romania**.

### *3.3 Socialization deficits for the children from migrant-families (transnational families) – data from an own study of the co-authors*

An additional picture of the problems of the transnational families (TNF) in Bulgaria and the consequences for their children is presented in other two studies – a National representative study carried out in 2018 (Mantarova et al.) including one of the co-authors and an own study of the same co-author (Popova, 2019).

On the basis of the empirical data in the **National representative study** a profile of the TNF in Bulgaria is constructed, as follows:

- \* Most often, the representatives of the TNF are Bulgarians from smaller towns or villages, who have left the country in search of jobs and better incomes;
- \* Most of them have completed their secondary education;
- \* The women prevail among the representatives of the Bulgarian TNF.
- \* Typically, the representatives of such families leave their children in the care of their grandparents;

Among the main reasons for the emergence of the TNF in Bulgaria are: low incomes, poverty, the inability to meet the basic needs of the family, dissatisfaction with the available job opportunities, and lack of perspective. As a result of the disruption of socialization and primary control functions in the TNF, their children experience deficits in the socialization process, which turn into risks for their overall development.

This thesis is empirically confirmed in a large-scale work of Ana Popova (2020) which is focused on the socialization deficits in children from TNF in Bulgaria. The study proves that the children from TNF, left in Bulgaria to the care of relatives while their migrant parents work abroad, experience serious deficits in the socialization process, causing negative effects on their physiological, cognitive, mental and emotional development, and in many cases – deviant behavior and delinquent manifestations. The conclusions in this study are based on a combination of in-depth interviews and focus group.

The total number of in-depth interviews is 34 and they were conducted in September 2018 with individuals (grandmothers, grandfathers and other relatives) from North Central region of Bulgaria. All these people were taking care of children with parents working abroad. The focus group included 7 experts from social and educational institutions in Ruse district (a district with population of about 200,000 people).

The data give information about the children from transnational families, their number, age, educational, physiological, emotional status and risks for their development.

The **total number** of children with parents working abroad reported in the interviews is 58. The **age** at which these children were left in Bulgaria because of the departure of their parent/s is, as follows: 0-3 years – 11 children; 4-7 years – 11 children; 8-12 years – 13 children; 13-18 years – 4 children; over 18 years – 1 child, unborn at the time of departure – 1 child; for 2 children the parents travel continuously between Bulgaria and Italy with them; not specified age – in 15 cases, 5 of which are raised in institution up to 3 years of age.

In relation to the issue **whether the child left behind is alone or has other brothers and sisters**, the picture is the following: in 16 cases – there is only one child in the family; 12 cases – 2 children; 6 cases – 3 children.

Most of the children left in Bulgaria are **covered by the educational system**. In 16 of the cases the children go regularly to school; in 3 cases the children attend a day nursery or kindergarten but the other 2 children cannot be enrolled due to the absence of one parent and insufficient number of points for child's admission; in 10 of the cases the children attend school/kindergarten but irregularly (mainly children from Roma families).

The in-depth interviews also give information about the **health and emotional status** of the children left in Bulgaria, their **success and behavior at school** and their **orientation toward deviant behavior**.

Only in 4 of the cases the respondents report about children's good health. In 13 cases the respondents don't share such information but in 17 cases they indicate health problems: dreaming of nightmares, enuresis (bed wetting), stuttering, depressions, withdrawal and others.

Another significant part of the data from the in-depth interviews is the information about the emotional state of the children with migrant parents. In most of the cases – 13 – the children feel sad and cry for their parents; in 5 cases the respondents report about alienation from the parents; in 6 cases the children experience withdrawal; in 3 cases they experience difficulties; some of the children neglect their appearance.

The data from the in-depth interviews about the **children's success and behavior at school** indicate the following: in 5 of the cases the children are doing very well thanks to the support of the caregivers; in 6 of the cases the children are managing but without outstanding achievements; in 3 cases the children go to school unwillingly; in 4 cases the respondents report about poor success and absenteeism; 5 cases describe regular skipping of school; in 4 cases children with problematic behavior or difficulties experienced at school are reported.

The experts involved in the focus group relate the success of the children left behind to the family status and the capacity of the caregivers to support and control them. They think that more support and control is given by the families with higher social status, whereas in more uneducated families, such as those from the Roma ethnic group, the education is not valued and the children often drop out of the educational system. But the experts also think that if the child is motivated to change his/her social environment, he or she does this regardless of the family status.

The experts draw attention to the fact that when children with problems or at risk, such as those with parents abroad, enter the protection system, they make progress in their development but drop out of the educational system again at the slightest disruption.

The data from the in-depth interviews about the **children's behavior** indicate only 4 cases of non-problematic behavior. In all other cases the respondents share information about different negative manifestations due to the parental absence: confinement, depression, unwillingness to share, feeling of sadness – 8 cases, in 1 case the child feels like an outsider, in 6 cases the child is aggressive, in 5 cases the child is with criminal behavior; there are 8 other cases in which the child imitates inappropriate friends and this causes deviations in his behavior.

The interviews also provide information whether the children with migrant parents smoke, drink alcohol or take drugs. With the exception of 14 cases with children under 12 years of age, in 10 of the remaining 20 cases it is reported that the children have such deviations. The main reason for this deviant behavior is the lack of everyday care, resulting in the deformation of children's value system and diminished control on their socialization.

#### 4. Discussion

All data presented above about the intra-EU migrant children accompanying their migrant-parents and the children from transnational families left to the care of relatives in the country of origin indicate serious social problems and risks for these children.

The most significant problem for the intra-EU migrant children is the **uneven access to protection measures and resettlement opportunities**. The migration services focus on the migration control rather than on children's rights and needs. Such children also have a **limited access to health services**. It is known from a UNICEF report that only 8 countries members of the EU guarantee the same health care for the migrant children without documents as for those from their own country. 6 countries restrict the health care only to the cases of emergency and 12 countries restrict the access to specialist services. These children have **unequal opportunities for education**. Only 10 countries members of the EU explicitly declare the right of education of the children without documents. The intra-EU migrant children have problems with their performance at school, they often drop out from school and hence become potential NEETs (Not in Employment, Education and Training) in a near future. (Harte et al., 2016) Other negative consequences for such children are the potential **social exclusion and xenophobia** in the host countries.

The UNICEF studies about Bulgaria and Romania cited above try to draw the public attention to the fact that children from transnational families (TNF) have infringed rights and **are children at risk**. Four out of the 5 characteristics of the concept "children at risk" can be identified for these children. They are the following:

1. **The children from TNF are left without the care of their parents.** The absence of one or both parents causes a sense of loneliness, anxiety, social isolation and self-closure. For example, the Romanian study shows that 10% of these children have become more reserved and have started spending more time in front of the TV or computer (Toth et al., 2008). When in trouble, the children from TNF are trying to cope alone. On the one hand, this fact is positive, as it contributes to the development of qualities such as independence and self-confidence, but on the other hand, such children feel like outsiders and often fall into isolation from their peers. The disturbed communication with the parents abroad forces these children to share with friends, which sometimes prompts the risk of falling into unfavorable influence. In the Romanian study it is pointed out that in the cases described, the child's right not to be separated from his/her parents, formulated in the Convention on the rights of the child (1990) is infringed. An additional argument is the fact that the cases of divorce in the TNF are very common (in 43% of such families) and they cause a mental trauma in the children.

2. **For the children from TNF exists the danger of harming their physical, mental, moral, intellectual and social development.** The children with parents abroad have unsatisfactory health status and need psychological support to overcome the deprivation and mental disorders. However, it is necessary to emphasize the more serious risks for such children, connected with the alcohol abuse, smoking, drug abuse, early onset of sexual life and the development of deviant or criminogenic behavior. For example, in the Bulgarian study it is presented that 60% of the children with two parents abroad smoke in comparison with 39% smokers among the children with two parents at home. The same is valid for the alcohol abuse –

72% of the children with two parents abroad drink, compared to an average of 59.6%. The children themselves report that they use the alcohol as a means of coping with the tension. 25% of the children with two parents abroad have tried marijuana compared to 13% of the children with parents at home. The children from TNF also have more liberated views about sexual life. On the question “Who can be your eventual sexual partner”, 30% of the children with two partners abroad have answered “Everyone I like” (Kabakchieva et al., 2016). The alcohol and drug abuse often lead to deviant behavior and problems with the police. As it is argued in the Bulgarian study, this puts the children with parents abroad at a greater risk to be stigmatized as individuals with antisocial behavior, as juvenile delinquents. In the Romanian study it is pointed out that the cases of negative effects on the children from TNF described demonstrate an infringed children’s right to an adequate standard of living and right to health which explicitly puts them in the group of children at risk.

**3. For the children from TNF there exists a serious risk of dropping out from school.** As was mentioned above, there is a downgrading of their success at school, repetition of the class and hidden drop-out in the cases of seasonal migration. The Romanian study presents data from a representative study in which more than 60% of the respondents think that the children with parents abroad perform worse than their peers at school and miss many classes. This means an infringed right to education of these children.

**4. For the children from TNF there is a risk of being abused and exploited.** Both the Bulgarian and the Romanian study report many cases of such risks for the children left without parental control and raised in the country of origin by relatives: risk of sexual abuse and harassment, trafficking and prostitution, exploitation at work and others. (Popova, 2018)

The results from the co-authors’ own study show that in the prevailing number of cases the children from THF left in Bulgaria while their parents work abroad, have health problems. The main reason for them is the **deficit of everyday competent care and attention** to the child’s state, as well as the untimely search for specialized help. The stress experienced by the children also has a negative impact on their immune system and thus, on their health status.

As much as they are trying to raise their grandchildren, the grandparents or other relatives cannot replace the parents because of generation differences, lack of capacity, health problems, etc. This is valid especially in the cases when the child needs advice connected with his/her physiological status.

The emotional state of the children from TNF is unstable, characterized with anxiety, withdrawal and sometimes with depressions, which require the intervention of a specialist. The main reason for the emotional problems of such children is the **deficit of emotional attachment** – the children feel abandoned by their parents, grieving for them and in many cases permanently alienated from them, which undermines the value of the family in these children’s development. At the same time, this emotional state is a background against which the various socializing impacts are difficult and incomplete and their results are unsatisfactory.

Most of the children with migrant parents have problems with their success and behavior at school. The main reason for this is the **deficit of support and control** not only by the parents abroad but also by caregivers in the country of origin. For the confused and disoriented child, the education ceases to be a value and, in many cases, the most normal reaction is his/her rebellion against the unfavorable circumstances demonstrated in deviant manifestations.

Most of the children from TNF manifest deviant behavior which indicate the **deficit of authority and role model to be followed up**. Because of the diminished control and lack of parental authority, the child with parents abroad can easily fall into an inappropriate environment which motivates him or her to use and subsequently develop dependence on alcohol, cigarettes, and drugs, or to have criminal behavior.



As a rule, this child has not received an early support from the institutions and becomes the object of intervention after his/her registering in the police or a signal about his/her situation.

The data from the in-depth interviews allow us to draw conclusions about one socialization deficit with key importance for the children from TNF – the **deficit of values**. Firstly, when the child is growing up without one or both parents, he/she suffers from the insufficient socializing impact of the family values – gathering around the dinner table or celebrating holidays, sharing problems, mutual help, distribution of the family roles, etc. Such a child develops selfishness and consumerism, perceiving his parents mainly as a source of finances and material benefits. Many participants in the in-depth interviews report about similar attitudes. Other respondents report about cases where the child uses the hard-earned money from his parents for gambling, alcohol or drugs and this is an even more severe deformation of the child's value system.

For some of the children with migrant parents the education is not a value. The illustration for this is their bad success at school and their unwillingness to attend the lessons but all this causes problems in children's cognitive development.

The parental residing in a foreign country and the better living conditions there, in comparison with the country of origin, can lead to problems with children's identity and their affiliation to their own ethnocultural group and nation. In such situation, it is difficult for the children from TNF to form national cultural values, pride and a strong sense of belonging to the native culture.

Last but not least, the absence of the parents also impedes the proper formation of such socially approved instrumental values as industriousness, perseverance, commitment, tolerance and others, mainly due to the lack of role models.

The indicated deficits in the socialization of children from TNF are caused by the dysfunctions of such families in the context of social transformation and migration. As it was noted above in the empirical data, the disturbed function of socialization and primary control has a very serious negative impact on the children's cognitive, psychological and emotional state, which can be qualified as risks for the children's development.

## 5. Conclusions

On the basis of the data above we can conclude that the intra-EU mobility and the THF as one of the main types of its existence cause very serious social problems for the countries which are the largest sources of migration to the West within the EU – Romania, Bulgaria and other Eastern member states. These problems are for the society, for the family as a social institute and for the children from such families. Some of them can be summarized, as follows:

- First of all, the society suffers from the migration processes by reducing the natural growth, population aging, brain drain and so on.
- The negative effects for the members of the intra-EU migrant families and the TNF are: changes in the social hierarchy of the couple, disintegration of the family, insufficient capacity of the grandparents in taking responsibilities for the children left behind.
- The most serious negative effects are for the children from the families indicated above. They experience deficits in their socialization and risks for their further development: deficits of communication, support, care, control; deficits in their cognitive, emotional and psychological development, lack of relevant model of behavior. All these deficits affect the

socialization process and cause risks for the overall development of such children and their adaptation to the contemporary societies.

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## Social-behavioral Development

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### *Abstract*

The early child period is considered to be the crucial in the human *life-span development*. Healthy and normal early development of a child, including his/her physical, cognitive, emotional, and social development, strongly influences the subsequent personal and social functioning, well-being and life success. Behavioral development, and in particular social/behavioral development, is a crucial tool for survival and adaptation. In this article, three mechanisms that work in an interrelated and cooperative way in determining behavioral development will be discussed in more detail. Given the purpose and design of this paper, we will focus on some of the latest studies of the environmental factors considered to have the power to influence ontogenetic behavioral development and in particular, social/behavioral development.

**Keywords:** behavioral development, social development, ontogenetic behavioral development.

### 1. Introduction

Behavioral development, and in particular social/behavioral development, is a crucial tool for survival and adaptation, whereby experience modulates the manner the people interact with their environment (Lindenberger & Bäckman, 2006). This process begins from birth and ends with the death and includes growth and decline, but also continuity and changes (Lindenberger & Vaupel, 2010).

Every person realizes his/her communication, interaction and exchange with the physical and social environment through behavior. On the one hand, the changing brain and the changing physical and cultural environment shape behavioral development, but on the other hand, behavior changes both the brain and the environment. For this reason, brain and environment are seen as antecedents, correlates, and consequents of moment-to-moment variability and long-term changes in patterns of behavior (Li, 2003). Therefore, brain, behavior, and environment form a system, where they are constantly coupled and interrelated, where they interact and influence each other to determine and drive a person's overall development (Li, 2003).

## 2. Mechanisms in determining behavioral development

Three mechanisms that work in an interrelated and cooperative way in determining behavioral development have been discerned (Lindenberger & Bäckman, 2006):

- maturation,
- senescence, and
- learning.

The first mechanism – maturation, refers to age-related brain mechanisms that are especially pronounced during early development. The second mechanism – senescence, refers to degenerative processes that become more important later in life. The third mechanism – learning, refers to learning throughout life, induced by behavior-environment interactions.

It is important to emphasize that while the effects of maturation and senescence on changes in behavior are especially pronounced early in life, respectively, the effects of learning act throughout life and induce changes in brain states with different duration by means of interactions between behavior and environment (Lindenberger, Li & Bäckman, 2006).

Another important thing is that maturation and learning are strongly connected and interdependent in their joint influences, especially during the early stages of ontogenetic development. This was evidenced by studies of so called “critical periods” of brain development especially in early postnatal ontogenesis, which have showed that development of neuronal circuits and connections in the brain including their shaping and structuring, entirely depends on experience (for a review of literature see Gale et al., 2004).

Similar is the situation regarding the impact of senescence on the brain of aging people – it depends on factors such as the subject’ past, present learning and maturational history (Werkle-Bergner, Müller, Li & Lindenberger, 2006). In important view is that processes related with brain maturation are not restricted to early stages of life, and vice versa – processes associated to senescence are not restricted to old and very old age (Raz et al., 2005).

This view receives additional support from studies that have revealed that neurogenesis and synaptogenesis, which are maturation-related processes, can be seen throughout all stages of ontogeny, not only in childhood (Kempermann, 2005), and vice versa, changes related to senescence, such as declines in dopaminergic neuromodulation can be seen in early adulthood (Bäckman, Nyberg, Lindenberger, Li & Farde, 2006).

All above-discussed come to evidence that the three factors – maturation, senescence and learning interact and influence each other throughout the life span, and at the same time they are dependent on and influenced by the characteristics of physical and social environments (Lindenberger & Vaupel, 2010).

## 3. Literature review

Given the purpose and design of the present paper, we will focus on some of the latest studies of the environmental factors considered to have the power to influence ontogenetic behavioral development and in particular, social/behavioral development.

Numerous factors can influence the behavioral development of a child. Among the most consistently reported as highly risk factors for cognitive impairments and behavioral problems are the adverse events and exposure during pregnancy, delivery, and the neonatal period (Edwards & Hans, 2015), as well as a low birth weight, preterm birth (Arpi & Ferrari, 2013), or small for gestational age (Takeuchi et al., 2016).

With the purpose to examine the unique and interactive contributions of infant negative emotionality and family risk factors in the development of internalizing and externalizing behavior problems in early childhood, Edwards and Hans (2015) carried out temperament assessments of 412 infants (5-7 months old) using interview of primary caregivers. The results showed that hostile parenting during infancy increased the likelihood that children would develop internalizing-only problems, whereas infants who were highly distressed in response to novelty were at increased risk of developing externalizing-only problems. In addition, multiple risk factors, including maternal anxious and depressive symptoms, family conflict, and younger maternal age, independently predicted early childhood co-occurring problems. A special finding was a significant interaction between infant anger/frustration and hostile parenting, as, infants high in anger and hostile parents were at increased risk of developing early co-occurring problems.

Especially the importance of the maternal pregnancy status has been well demonstrated by the results obtained in the study of Yang et al. (2018). Aiming to reveal the risk factors associated with the behavioral development among 24-month-old Chinese, the researchers used the Bayley Scales of Infant Development which assesses six behavioral factors in infancy: activity, social adaptability, reactivity, endurance, concentration, and motor coordination. The results demonstrated that maternal malnutrition, exposure to risk factors during pregnancy, and adverse birth outcomes negatively affected the behavioral development of children at 24 months, which is a common co-occurrence with cognitive and emotional problems.

Recently Richardson and co-workers (2017) conducted an interesting longitudinal study, which was design to investigate whether neighborhood natural space and private garden access had link with children's developmental change over time. Based on the pattern of the results the authors concluded that neighborhood natural space may reduce social, emotional and behavioral problems in children aged between 4 and 6 years, but a private garden access emerges as the most beneficial factors among surveyed.

Motivated by the reports that green spaces were related with improved mental health in children, Amoly and co-researchers (2014) designed a study aiming to investigate the effects of contact with green spaces and blue spaces (beaches) on indicators of behavioral development and symptoms of ADHD in schoolchildren. Parents and teachers of 2,111 children, 7–10 years of age, were interviewed. Pattern of the results supported beneficial influences of contact with green and blue spaces on behavioral development in schoolchildren.

Sammons et al. (2014) reported the results from a large-scale national representative community survey of approximately 3,000 children across different phases of education, from the age of 3 to age 16 years included the investigation of the relationships between a range of individual student, family, home, pre-school, primary and secondary school characteristics and children's social-behavioral development at age 16, i.e., in the end of compulsory education. In this study teachers were required to do individual assessment of students' social behaviour on four criteria: "self-regulation" (problem-solving, motivation, self-confidence, assertiveness etc.), "pro-social behavior" (peer empathy, co-operation, altruism etc.), "hyperactivity" (reduced self-control, impulsiveness etc.), and "anti-social behavior" (verbal abuse, aggression etc.).

The researchers listed the following key findings (Sammons et al., 2014: 4-6):

1. Students younger within their year group generally showed poorer social-behavioral outcomes and progress than the older students in the same year group.
2. Students with special educational needs were rated by the teachers as having significantly poorer behavior.
3. Socio-economic status, family poverty and parents' educational level were found to predict social-behavioral outcomes and developmental progress across 5 years

secondary school, as on average, children from families with Socio-economic status and with less well educated parents were rated as showing poorer behavior in school.

4. Coming from a single-parent household or a larger family (3 or more siblings) were weaker, but statistically significant predictors of poorer social behavior and progress.

5. Children who had experienced a more positive early years home learning environment during the pre-school period continued to show better social-behavioral outcomes in both year 11 and year 16, and also predicted better developmental progress across secondary school.

6. Living in a neighborhood with higher levels of disadvantage (for example, high percent of children living in poverty), deprivation or a higher proportion of White British residents, were factors predicting poorer social-behavioral outcomes and less favorable developmental progress.

7. High quality pre-school influences social behavior, but effects are stronger at younger ages and weaker at age 16. Therefore, having attended a high quality pre-school predicted better social-behavioral outcomes in the longer term, though the effects were small.

8. Attending a secondary school with a higher percentage of students recorded as having special educational needs predicted poorer social-behavioral outcomes, namely, reduced Self-regulation and Pro-social behavior, and increased Anti-social behavior in schools. The researchers noted that though statistically significant these compositional effects were weak.

9. Attending a secondary school that was rated more highly predicted better social behavioral outcomes, and attending a school with an overall “poor behavior climate” (disobeying rules, fights, bullying etc.) predicted less favorable social behavioral outcomes later on at age 16.

10. Students’ reports on the emotional climate of their secondary schools, in terms of positive relationships between staff and students and teacher support, were important predictors of positive social behaviors at the end of year 11.

11. External indicators of school academic effectiveness and of school quality did not predict differences in social behavioral outcomes. However, Sammons and co-authors indicated that a previous study have received the opposite results.

A parallel longitudinal study was carried out in Northern Ireland (Melhuish, 2002). In this study, the effects of pre-school experience as well as the influence to children’s development of individual and family factors such as gender, family size, parental education and employment, on children’s cognitive progress and social/behavioral development at the start of primary school were explored. The results revealed significant effects on social-behavioral development of children of:

- child variables *age* and *gender*, with older children and girls exhibiting better social behavior than younger children and boys, respectively;
- child variables *health*, *birth weight* and *previous behavior problem*, with children who had experienced some health problems or behavioral problems in their first three years, and children with lower birth weights, exhibiting worse social behavior in comparison to children without such problems and children with heavier birth weights, respectively;
- parent and socio-economic variables *poverty*, *socio-economic status*, *formal qualifications*, and *level of employment*, with poorly off children, children whose parents had no formal qualifications, children whose mothers are not employed or whose fathers work part time scoring lower on sociability;

- family and home variables *home learning environment* (HLE) and *peer play at home*, with children who experience no peer play at home and children who came from homes that had been rated lower on the HLE index scoring lower on some social/behavioral subscales.

As for the examination of differences between the home and pre-school groups, the researchers report that the home group do significantly worse on all social/behavioral subscales except co-operation/conformity where no significant between-group differences were registered.

#### 4. Conclusions

All the above-discussed findings evidenced the complexity of child social-behavioral development as well as the existence of certain ambiguities concerning its determination.

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## Municipal Companies and City Associations – Political Economics in the Local Government in Israel

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### *Abstract*

This study aims to present the Municipal Companies and City Associations – Political Economics in the Local Government. The perception of the local governments has already changed, and they do not see their mission only as the supply of municipal services according to law. The competitive environment in which they operate brings about an orientation of the improvement of the quality of life in the community, the extension and variety of the sources of employment, the development of infrastructures, and the improvement of the image. Does the resident know about the existence of companies and organizations in his residential area? Local initiatives in the form of municipal companies and city associations – Explanation and interpretation. The main points in the article are: Urban Development; Reciprocal Relations with the Private Sector; Project Finance; Taxation; Management Techniques; Diversification of Areas of Action of the Local Governments. Conclusion: The municipal company is not a new invention. However, the transformation of the municipal company into a significant and important factor in the Israeli economy is a relatively new phenomenon. It is intended to bridge between the local government, the organization that determines and executes municipal policy, and the private sector, with the resources, the instruments, and the business orientation, so as to ensure the success of public economic projects on a significant scale.

**Keywords:** Israel, local government, urban development, private sector, project finance, taxation, management techniques.

### 1. Introduction

Municipal companies have existed since the establishment of the state (and some even beforehand) as one of the executive instruments of the local authorities. In the past decade, this sector has broadened significantly. This expansion comes in parallel to the demand of the governments for increased efficiency and the reduction of the involvement and financing of the local governments in both social and economic areas (for instance, housing and industry, institutions for the elderly, etc.).

Today, in the local government approximately 360 municipal companies are registered (about 50% are active), when 80% of them are companies for urban economic development and the rest operate in different areas, as defined in the designated local authority. The local governments exhibit considerable interest in the instrument of the urban companies, in light of the accelerated urban development and the need for a rapid, initiated, creative, flexible, and simple response from the accepted system in the traditional public-municipal framework, in combination with the guidelines, the rules, and the perceptions accepted in the framework of public mechanisms. The perception of the local governments has already changed, and they do not see their mission only as the supply of municipal services according to law. The competitive environment in which they operate brings about an orientation of the improvement of the quality of life in the community, the extension and variety of the sources of employment, the development of infrastructures, and the improvement of the image.

All these are vital to attract “strong” and entrepreneurial populations, to establish focuses of advanced industry, and so on. On the part of the residents, there is a phenomenon of the increase in the expectations for the level of services, in parallel to the increase in the standard of life.

The main issues that come up for the discussion are urban development, reciprocal relations with the private sector, project finance, taxation, management techniques, and diversification of areas of action.

## 2. Urban development

This topic has become the leading field and the pretext for the establishment of municipal corporations in the past decade, following the accelerated urban growth that the country has experienced since the first third of the 1990s, as a result of the mass immigration. The urban growth created a competitive arena for the local governments in all that pertains to the development of residential neighborhoods and the attraction of “strong” populations, and especially in all that pertains to the initiation and establishment of regions of employment. The accelerated planning of employment regions, especially in the center of the country, reflects in many cases the desire to broaden the “municipal tax base”. In the continuation of these processes, the motivation of the local governments, especially the established ones, has increased to raise the added value from the momentum of urban development in them, through the management of infrastructure works.

Another area of action is the improvement of municipal real estate assets. In recent years, the real estate industry has surpluses of supply as a result of the cessation of the demographic growth and in continuation of the prolonged financial crisis in the world and in the economy, which is reflected, first and foremost, in the area of real estate. Consequently, the competition to attract populations intensified, especially populations considered ‘strong’ groups, as did competition over initiatives to establish advanced hi-tech centers.

The municipal company is therefore a paramount instrument for the achievement of strategic objectives of the local government in the competitive arena.

## 3. Reciprocal relations with the private sector

The importance of public entrepreneurship, which originates in the strategy of the local authority, which is more aware today than ever of the need to act to realize its public objectives, is not doubted. The active approach on the part of the local governments is without a doubt positive.

The municipal company was intended to enable the realization of the objectives of “public entrepreneurship”. Conversely, a fundamental issue that pertains to the interface and the reciprocal relations between the local government and factors in the private commercial sector arises. To a certain extent, it is possible to find a parallel with the sector of the government companies, which in recent years has been marked by a policy of privatization. The local government must adopt, in principle a policy for the prevention of overlap and duplication with private organizations and the finding of areas of action in which there is added value to the public initiative. Hence, it is possible to derive the methods for the sharing of the capital and the private initiative and the finding of the timing for the transfer of public activity to private hands. In any event, the municipal company is supposed to fill a key role in cases that require cooperation with business factors (which is beyond the publication of tenders or the sale of assets). Of course, it is necessary to focus on cases in which public initiative is required. In the past decade, many examples have accumulated of cooperation of this type (for instance, the establishment of municipal buildings in the framework of real estate transactions with private factors, or a more extreme example of the sale of more than 50% of the MATAM shares by the Economic Company of the Haifa Municipality). There is room to draw appropriate conclusions.

#### 4. Project finance

Another topic that is associated with the previous topic and has gained impressive momentum in recent years is the field of the financing of the development. Both the government of Israel and the local government developed a number of methods of project finance that were prevalent in the Western world and even in developed countries. The intention is methods such as BOT (Build-Operate-Transfer), in the framework of which it is possible to recruit sources from the private sector for the financing of projects of infrastructures in the method of the long-term franchise. Examples include the Cross Israel Highway and the Carmel Tunnel. In many cases, the projects are on behalf of the local government or a joint administration of the government and a municipal organization, for instance the Light Rail in Jerusalem (an international tender of the State of Israel and the Municipality of Jerusalem), the sewage treatment plants (Netanya, Nahariya, Ashdod, Kiryat Gat, Beer Sheva, and so on), and waste sites. Recently, we have seen the recruitment of funds through designated bonds for financing projects. This topic may definitely contribute to the reinforcement of the ability of the municipal corporation to act.

#### 5. Taxation

As the financial activity related to the municipal corporations is more divergent, problems of taxation may arise (value added tax [VAT], appreciation tax, etc.). In a number of cases, the tax authorities were required to determine rules on this topic. This topic has implications on what was previously said.

#### 6. Management techniques

Management techniques change once in a while, and in recent years there is increasing awareness of “measurement tools” such as “profit centers” or “achievements ruler”, as a means for the evaluation of the performance of the administrative units. In this context, two alternative approaches are prevalent. The first approach maintains that it is possible in the framework of the municipality to deploy divisional “profit centers” and to hold a measurement system that will ensure effective management in the framework of a given budget. The second approach holds, in contrast, that the framework of a municipal corporation managed according to the rules of the balance sheet and the profit and loss statements is the only one that can ensure motivation and

financial management of the service. Today the prevalent approach is the second approach, as previously mentioned.

Innovative examples of the privatization of areas of action through municipal corporations include: performance of infrastructures, building of public institutions, “evacuation-construction” (urban renewal, parking, gardening and parks, water and sewage sector, leisure culture, and so on).

#### 7. Diversification of areas of action of the local governments

As aforementioned, there is a continuous trend of pressure to diversify the “classic” areas of action of the local governments and especially in cases of established populations. For example, areas include not only education, garbage removal, and student transportation but also leisure culture, establishment and operation of computerized information databases, parking facilities, and urban projects and their initiation. These topics would seem to suit the framework of the municipal company

##### *Advantages of the Municipal Company versus a Unit in the Local Government (Dor, 2006)*

- **Ability to promote projects.** The municipal company has an orientation of the promotion of projects on a shorter schedule. It is suited to the implementation of new ideas and entrepreneurship according to the economic approach. It is less immersed in “ongoing management” and constraints of the mechanism.
- **Flexibility in implementation and performance.** Flexibility is expressed in the recruitment and reward of manpower, connection with suppliers, allocation of designated budgets for the project, and creation of flexible professional tools.
- **Efficiency in operation.** Reduction of the permanent municipal mechanism and establishment of a mechanism whose size changes according to the needs of the projects. Most of the municipal companies operate in a skeletal format. Most of the work is performed by subcontractors, and the overhead and fixed costs are low relative to the volume of turnover.
- **Transparency in reporting.** The activity is conducted in the form of a “closed economy”. This enables transparency, follow up, and control after the use made of the resources and the outcomes of the activity. Hence, it is possible to know how much everything cost, to know whether the public monies were invested wisely, and to know the return obtained. In contrast, in the management of the activity in the traditional municipal framework, the data “becomes mixed”, and it is hard to separate the financial data and to attribute them to certain activity. It is easier to conceal deficit activity or inefficient activity within the municipality's budget book. The transparency in the municipal company enables us to learn from the performance of today, to draw conclusions, and to improve for the activity in the future. It leads to efficiency, to the improvement of functioning and performance. Since the municipal company submits a summative annual financial report, it is possible to identify deficit/loss activity, when had the activity been performed in another organizational framework, it would be harder to know its true outcomes.
- **Extension and diversification of the sources of financing.** The municipal extension can create financial momentum and extend and diversify the financing sources for the performance of different municipal projects, from public and private organizations, entrepreneurs, and investors.
- **Collaborations with the private market.** It is more comfortable to collaborate with private factors through the municipal company than through the

local government. The local company better finds the “shared language” with private organizations.

- **Collaborations with other local governments.** Municipal companies that are joint for a number of local governments create economy of scale and opportunities that do not exist for the single local government. There are municipal companies that offer service also to other local governments, as well as companies shared by a number of adjacent local governments. The same is true for collaborations with other public organizations, such as universities, the Jewish National Fund, the Jewish Agency, and so on.
- **Cultivation of professionalism.** Cultivation of professional ability in the branches of services and infrastructure, which is parallel to the abilities that exist in the leading companies in the private market. These abilities are directed towards the development of the city.
- **Advantages in taxation.** When the Tax Authority recognizes the activity of the company as a licensed dealer, it is possible to deduct the VAT from the costs, while the local government cannot obtain this status.

#### *Disadvantages of the Municipal Company (Dor, 2006)*

- **Excessive flexibility.** The municipal company can serve as an opening for the performance of projects, for the transfer of payments, and for the employment of suppliers not according to the rules of engagement accepted in the local governments, thus bypassing the existing mechanisms of supervision and control.
- **Transparency of the financial reports.** Sometimes the financial reports of the municipal company are not published along with the financial reports of the local government and do not include sufficient clarifications and illuminations. Thus, it is difficult to understand from the financial reports of the municipal company essential data, including data pertaining to the financial commitments between the municipal company and the local government, data about the conditions of the employment of the manpower, the terms of engagement with suppliers, the costs of the performance of projects under the company’s responsibility, and so on. In cases where the financial reports of the local governments do not address the activity of the municipal companies, the comprehensive viewpoint that will faithfully reflect the financial data of the entire municipal system is lacking.
- **Conflicts of interest.** In the environment of the municipal companies, opportunities for the deviation from the rules is created by different role-holders in the companies and local governments in the areas of planning, transactions, employment conditions, tenders, and so on.
- **Inactive companies.** In some of the cases, the phenomenon of inactive companies (about half of the registered companies) sometimes indicates inefficient functioning, failures in management, and unrealistic planning. This phenomenon makes it difficult for the Ministry of the Interior to supervise, since until today the ministry has not received reports on the status of the activity in every company.
- **Proper administration.** When the municipal company is fully controlled by the municipality (100% ownership), then sometimes there is ambiguity in the authorities, definitions, formulation of agreements, documentation of decisions, and so on. There is a feeling that in any event this is “one entity” and therefore there is no need for the same formal actions. This situation can detrimentally influence the rules of proper administration.

#### **Rules of the game**

**1. General.** In recent years, lessons have accumulated that indicate the need for the examination and crystallization of the new rules of the game in the sector of the municipal

companies, according to the new challenges and the competitive environment. Generally, the active approach of the municipal companies is perceived as legitimate and desired by the government. However, in parallel there is alertness to the need for control to ensure the preservation of the frameworks and so as not to abuse this instrument. For this purpose, it is necessary to continue in the “dialogue” with the main government.

The association of the administrations of municipal companies in the local government often clashes with representatives of the government in all that pertains to the integration in projects and government tenders, such as urban renewal (“evacuation and construction”), the privatization of the public transportation, the construction of the public institutions, the development of the state lands, etc.

**2. Rationale.** The municipal companies generally are companies owned by one or more local governments or by a partnership between the local government and another factor, whether state, public, or private. Since the municipal company is a limited liability company, it is not different in legal and business terms from any limited company and it acts as a business organization in all respects. As such, it has a significant number of advantages over the existing bureaucratic system. The company acts on a business basis, as a closed economy, with economic measures of success. The activity is task-oriented, with clear objectives.

The municipal company constitutes an important resource for urban development and initiatives in the local government. The transfer of certain activities from the local government to the municipal company includes operational advantages and financial advantages. The intention by business-financial entrepreneurship in the local government is to create and to promote economic projects for the benefit of the residents of the local government through municipal resources or public and/private resources found in the boundaries of the local government and whose promotion will ensure positive public and financial return.

The advantages of the municipal company over the local authority are primarily in the encouragement of economic initiative in different areas, such as building, housing, transportation, sport, recreation, and so on. This “encouragement” means that the municipal company is found in essence at the meeting point between the market needs and the policy shapers (the city leaders) and the capital owners (the entrepreneurs). The municipal company is found in essence at the intersection between the business domain, where the behavior is dictated by considerations of efficiency and profit, and the government-public domain, where the guiding considerations are proper administration and upholding of the public interest.

The municipal company can identify, create, and encourage economic initiatives in areas where the private sector fears to invest, for reasons of high business risk or fear or bureaucratic delays (namely, “market failure”).

**3. The Activity.** Most of the municipal companies are based on a limited organization with minimal and efficient manpower that buys services (outsourcing). This method has been proved financially and is efficient and effective in business and public terms and enables the disconnection from the organization that provides the service immediate after the completion of the project execution. In all that pertains to the privatization of services through a private organization, it is necessary to improve the ways of communication and built an appropriate control system.

## 8. Conclusion

The municipal company is not a new invention. However, the transformation of the municipal company into a significant and important factor in the Israeli economy is a relatively new phenomenon. It is intended to bridge between the local government, the organization that

determines and executes municipal policy, and the private sector, with the resources, the instruments, and the business orientation, so as to ensure the success of public economic projects on a significant scale.

The municipal companies have become in recent years, without a doubt, a dominant factor in the economic development of the local governments. However, today as well, with the rise in the status and centrality of the municipal companies, there is still a need to increase the awareness of them both in the local governments themselves and among the decision makers in the local government. It is necessary to encourage activity and contribution on the part of the municipal companies for the promotion and development of infrastructures, and social, cultural, and financial activities in the framework of the local governments. In parallel, it is necessary to promote and improve the work methods and devices, especially those intended to harness the private sector for the promotion of important projects for the municipal interest. In this framework, there is room for cooperation and the transfer of experience and lessons in the municipal system through days of review, in-service training courses, and an ongoing system of studies, held at the initiative of the association of managers of municipal companies in the local government.

**Association of Cities.** Associations of cities are the most common model for the framework of government over the municipalities, through which the local authorities in Israel tried to promote a shared interest. The establishment of associations of cities was made possible and arranged in the 1950s, with the legislation of the City Associations Act (1955). This law expressed the recognition, as noted in the explanatory words of the law, that “there are services that to be performed efficiently and thriftily obligate shared management of a number of local governments found in a certain region by a central executive organization ... the need for this type of cooperation was found in important areas of the local government, such as the supply of water, sewage, and drainage, high school education, hospitalization, development of roads and other services, etc.”

The City Associations Act defines this framework as “an association of nearby local governments even if they do not border with one another”. The establishment of the association can derive from the desire of the local governments to associate in a city association or from the initiative of the (Minister of) Interior. In the original law, the establishment of a city association according to the proposal of the Ministry of the Interior was conditioned upon the agreement of the local governments proposed to associate and as long as another local government, which is related to the matter, did not object to the initiated program. In other words, in the eyes of the legislature, the establishment of an association of cities was an agreed-upon association, whether at the initiative of the local governments themselves or at the initiative of the Ministry of the Interior. In the year 2004, there was a sharp turn on the topic. In the Economic Policy Law for the 2004 Fiscal Year (Legislation Amendments, 2004) the law was amended so that “the establishment of the city association by the Minister does not require the consent of the local governments pertaining to the issue”. The Minister of the Interior is entitled today, after the consultation with the Minister of Finance, to establish an association of cities against the opinion of the local governments pertaining to the issue, even if the rules of procedure enable them to voice their arguments before an investigation committee.

The original legislation was characterized by a certain degree of ambiguity regarding the status of the association of cities relative to the constituent local authorities. The association is an independent governing authority that can include the authorities of the local government, in the boundaries of its mission, other than the authority to impose taxes. Section 9 of the law expresses this status by way of negation: “The association of cities should not be granted anything but the authorities and clerks that were granted or are permitted to be granted according to all legislation of the local government in its field, as long as the association of cities is not granted the authority to impose the municipal tax.”. In addition, it has the authority, according to article 14 of

the law (amended), to legislate bylaws for the performance of the role of the association or the use of its authorities. Although there are some who interpreted the status of the association of cities as a federative authority, its true status is that of a confederative authority. The local governments that are members in the organization have delegated of their authorities to fill its role but they have not relinquished them to the association. Article 10 determines that, “The order that establishes the association does not remove from the local governments in the field of the association the authorities and roles they hold and does not exempt them from the obligation upon them, unless this is determined explicitly by order.”

This status enabled, in the continuation, the re-assumption of the roles from the association or the non-extension of authorities and roles for the association. An amendment following the legislation of the Economic Policy Law for the 2004 Fiscal Year changed this situation by recognizing the unique authorities of the association of cities. “It was determined that the association of cities will have the authorities and roles of each one of the local governments in its field in matters related to its authorities. This authority of the association of cities will be unique, and each one of the local governments in its field will be released from its obligations regarding each one of these matters and will not have any authority in the topic.” If we are interpreting this amendment correctly, then the meaning is not only the granting of unique authorities to the association of cities but also the expropriation of authorities from the local government.

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## The Relation “Positive Psychotherapy” and Art in the Process of Therapy

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### *Abstract*

Psychotherapy is considered to be the most difficult and at the same time the most attractive manifestation of psychological competence, the pinnacle of psychological realization, the master profession. For the therapist, who aims to support the client's autonomy, art is key in the work process. This article discusses some of the art forms that used in the psychotherapeutic setting turn psychotherapy itself into art. The aesthetic experiences that the psychotherapist and the client go through on the way to achieving the desired goal are considered.

**Keywords:** psychotherapy, symptom, psychosomatic disorders, psychoanalysis, art, aesthetic experiences.

### 1. Introduction

Psychotherapy is considered to be the most difficult and at the same time the most attractive manifestation of psychological competence, the pinnacle of psychological realization, the master profession. For the therapist, who aims to support the client's autonomy, art is key in the work process. This article discusses some of the art forms that are used in the psychotherapeutic setting to turn psychotherapy itself into art. The aesthetic experiences that the psychotherapist and the client go through on the way to achieving the desired goal are considered.

### 2. Method

As difficult as it is to penetrate long-gone times, we must accept that psychotherapy, as an expression of sympathy for the sufferer, as an encouragement or a ritual that gives hope for healing, is as old as humanity. Its earliest beginnings, as a component of medical knowledge, are found in the writings of ancient authors: Platon, Seneca, and the famous Thracian healer Zalmoxis say: “The soul is healed by chants and these chants are good speeches.” At present, developing actively in recent years, psychotherapy has resorted to art, with the help of which the therapeutic process is easier and hassle-free for the client. Often, in support of his oratory skills, the psychotherapist adds to his arsenal of techniques and methods of intervention and the ability to select the appropriate art to evoke an aesthetic experience in the sufferer and automatically shift the focus from the trauma. The psychological foundations of art are rooted in the context of sensory processes. In 1860, Gustav Fechner proposed a method for the scientific analysis of the

human senses in his book *Elements of Psychophysics*. In 1876 he also introduced an “Introduction to Aesthetics” and argued that art could be studied through elements of perception. It is these elements that balance the high levels of anxiety that are registered in clients at the beginning of therapy. The psychological foundations of art are rooted in the context of sensory processes. In 1860, Gustav Fechner proposed a method for the scientific analysis of the human senses in his book *Elements of Psychophysics*. In 1876 he also introduced an “Introduction to Aesthetics” and argued that art could be studied through elements of perception. It is these elements that balance the high levels of anxiety that are registered in clients at the beginning of therapy. In the process of therapy, I use all the methods of art therapy and interventions that include art. As a result, the most appropriate is below.

### 3. Results

Music therapy is one of the most common forms of application of projective and creative techniques. Nowadays it is developing in three main directions: psychoanalytic, socio-psychological, and empirical-clinical. Its socio-psychological interpretation contributes to the development of group therapy. Empirical-clinical music therapy, also called “music pharmacology”, works with a wide range of musical styles, including modern and fun music and jazz. In all three cases, it is an auxiliary psychotherapeutic method to psychoanalysis and psychotherapy. Today, music therapy is an established method in the complex therapy of neuroses, disorders of the psychosomatic spectrum, as well as psychoses. Mystical notions of music as a reflection of transcendental supernatural forces have long since been overcome. Music is a kind of art related to the social existence of man. From the earliest childhood, a person has certain means of expressing his feelings – facial expressions, gestures, exclamations, and words, as singing and music expand and improve these means. Music is a rich field of specific human emotional experiences. Music is the most emotional of all the arts.

The musical language is a kind of aesthetic reflection of reality with a pronounced expressive and dynamic character, which enriches our sense of the world and especially of ourselves, representing a direct expression of the subjective world of human feelings.

On all the above facts are based the therapeutic goals of music therapy, generally formulated by C. Schwabe (1980) in four cycles: (1) Activation of emotional processes and stimulation of intrapsychic processing and overcoming pathogenic conflicts; (2) Activation and unlocking of social interactions on a non-verbal level, which help to overcome communication and behavioral disorders with pathogenic value; (3) Control of psychotherapeutically conditioned disorders of regulation and in particular of functionally conditioned organ disorders and other states of psychophysical stress; (4) Development and differentiation of the ability for aesthetic experience and enjoyment, where the goals of music therapy are intertwined with those of music pedagogy, without ceasing to be therapeutic – aimed at overcoming the existing deficit of emotional and aesthetic experiences in the client (Chodorow, 2010 ).

This is the core of the modern definition of music therapy as a psychotherapeutic method, using specific communication processes that unfold on a non-verbal level as inter-and / or introductions with a certain mental and somatic impact.

Music therapy is practiced in two main methodological varieties: receptive, or passive, and active. In receptive music therapy, the therapist provides the patient with music selected for therapeutic purposes with technical devices for reproduction or with the help of musical instruments. In active music therapy, the therapist deals with music for therapeutic purposes with an individual patient or with a group of patients with simple instruments, piano, other instruments, or in a choir. In receptive music therapy, the patient only perceives the music, and in active music therapy, he actively plays music himself. Receptive music therapy finds greater practical application.

Art therapy is the other widespread art form that helps the therapeutic process. Even though art therapy uses all types of art, the term has been reserved for the application of the fine arts for healing purposes. Painting and sculpture are of the greatest practical importance. Group art therapy is one of the catalysts of the group process in group psychotherapy and aims to improve contacts and make sense of interactions with emotionally significant content, to overcome barriers to spontaneous self-expression, to encourage better self-understanding and self-acceptance, and to others, to expand the range of experiences and expressive abilities of the individual and the group in which he fell. Different drawing techniques are used – watercolor, painting, graphic, finger painting, or whole hand painting – a technique widely used in children's practice. It is drawn on a given topic, such as "My fears", "My sadness", "Conflict", "My husband", etc., or without thematic focus or restriction. The discussion of the drawings in the group saturates the group conversation with the content of the patients' problems, facilitates the reaction of the affective tensions, helps the silent and self-confident to get out of their anonymity in the group. Plastics can be used very effectively in group psychotherapy - in the form of modeling with plasticine or clay (Wolpert, 1972).

Bibliotherapy uses literature material for targeted psychological impact on the patient's personality in the context of individual or group intervention. The so-called thematic discussion groups, representing a kind of group psychotherapy, centered on the conflicting experiences of patients with a relatively shorter duration of the treatment course. It is applied in closed groups. By discussing the literature, their members learn their views and strategies in given or similar conflicts and are allowed to judge them more soberly from a distance and through the eyes of other group members and the therapist and possibly correct them. At the same time, they do not always have to openly name their problems. As a modification of the method, a short story, short story, and fable are offered, interrupted at a key point of the action – the group must develop the end of the plotline on its own.

The attitude of the therapist to the patients in both cases is non-directive – he helps them to achieve accurate and thorough self-reflection and to process their psycho-traumatic experiences constructively. In this sense, the discussion of theatrical performances visited by the group is very impressive. With a good knowledge of patients and their problems, these visits have a psychotherapeutic result when the productions are selected adequately to the problem (Schwabe, 2000).

Imagotherapy is another interesting psychotherapeutic method with proven psychoneurological benefits from its application. This type of therapy is a kind of group or individual "theater for oneself." The stage incarnation is reached in the highest, third stage of the healing process, in which the classes are held in a healing drama studio on the stage. At this stage, imagotherapy grows into a "therapeutic theater" and the mastery of the various means of stage play acquires the same significance as in the theater. In its first stage, imagotherapy is limited to retelling similar literary material, and in the second stage, it works with a dramatization of the story. The total duration of the first and second stages is 3-6 months, and only some of the participants reach the third, final stage.

The staging test is another method in psychotherapy borrowed from art. Scenotest therapy belongs to the constructive projective methods and was created for practical work with neurotic children and adolescents. The test contains standard material from miniature toys – dolls and wooden figurines, which allow recreating scenes saturated with certain issues, with specific characters, with the interior and exterior of the setting. The material stimulates the child's natural tendency to play to move on to the diagnostic test. The content of the stage test shows the current needs of the researched person – inclinations, desires, inclinations, interests, fears, inhibitions, affective relationships, motives for action, and more. The points of contact of this technique with psychodrama and game therapy make it a preferred method of intervention. In itself, stage test therapy can be an auxiliary method of work or a stand-alone method. When the therapist decides

to use it as a stand-alone method of influence, then the stage test is practiced in the form of targeted, group, or mixed type of therapy. When it is used as an auxiliary method, it is most often applied in the first phase of therapy to facilitate contacts and self-exploitation of individual group members (Galinska, 1974).

Movement, in particular dance, is one of the widely used methods for feeling the unity of body and mind. Dance therapy is often used in psychoanalytic psychotherapy. With dance and movement, it becomes possible to restore the lost harmony to before the break, to cultivate harmony between expression and suppression, while at the same time satisfying the needs for proper somatic functioning. Therapy through dance and movement creates interest in restoring the lost harmonious whole of the body and psyche, contributes to the acceptance of catharsis as part of the regression process, leads to insights, encourages improvisation, considers the musculoskeletal system as a starting point for self-expression. actions and movements, and leads to one's interpretation of learned movements.

#### 4. Discussion

Along with all the above methods of art therapy, psychotherapy not only uses their help, but it is art itself. Psychotherapy cannot be called a profession; it is a kind of activity on the border between occupation and art. Formal training cannot make a person a psychotherapist and a good specialist. Only the connoisseurs of the human soul can sense the torments of another's soul, and touched by it, to apply their entire arsenal of techniques and methods for providing first aid to the other person.

#### 5. Conclusion

Thus, this “dialogue” between psychotherapy and art helps thousands of people a year to get rid of emotional pain and realize the symbiosis through which they have managed to rebuild their lives.

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## Nietzsche's Nihilism and the Crisis of Values

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### *Abstract*

The present paper analyzes Nietzsche's ideas about the cultural crisis from the standpoint of nihilism. According to Nietzsche, nihilism takes over modern civilization and raises the question of values. To the decline, or as Nietzsche call it, "the decadence" that led to the crisis in values, Nietzsche contrasts his "active" nihilism, which has to find "new values". From a perspectivist point of view, the revaluation of all values through which the contemporary humanity must overcome the nihilism and project its future, is considered.

**Keywords:** Nietzsche, culture, decadence, nihilism, values.

### 1. Introduction

Nietzsche's problem begins with the absolute crises of intellect and culture, defined as "the death of God" (Vattimo, 2005: 7) and the rise of nihilism (Nietzsche, 1990b: 28). The "death of God" can be seen as breaking the link with the Christian medieval worldview. In the 19th century, Christianity faced a crisis of its postulates and social role, and in this crisis disappeared all the values transcendent to the world: "The destiny of every myth is to be gradually pushed into the cracks of some supposed historical reality... This is how usually religions die out – when under the strict, logical view of an orthodox dogmatism the mythical presuppositions of religion are systematized as a ready-made sum of historical events" (Nietzsche, 1990a: 114). Nietzsche raises his "active nihilism", that is, the active denial of all previous values and this active nihilism leads to the establishment of new "values of life" – "will to power", "eternal recurrence", "superman".

### 2. Philosophy and the understanding of culture

Nietzsche's philosophy marks a new stage in the understanding of culture. According to Vattimo, Nietzsche has developed a new "theory of culture" according to which "the whole culture consists in transformations guided by laws of repression and compression, sublimation in general, or, so to speak, rhetoric completely replaces logic" (Vattimo, 2005: 8). Initially, the Greek art is the decision it the human would prosper, without reason and religion. But namely, Socrates begins the decline, the "decadence", because the Socratic moral values are a "negation of life": "Dionysus was banished from the tragic scene with the help of the demonic force speaking from the mouth of Euripides. And Euripides himself was in a sense only a mask: the deity who spoke on his behalf was not Dionysus, nor was Apollo, but a newborn demon called Socrates" (Nietzsche,

1990a: 121-122). With Socrates, the tendency of nihilism is laid – the denial of what is truly valuable to human. For Nietzsche, nihilism is the loss of all values, leading to decadence. Nihilism, from “nihil” – nothing, that is a loss of meaning of existence. Higher values are devaluated: “for Nietzsche, not only the values have disappeared, but the supreme values, gathered precisely in the higher value par excellence – God” (Vattimo, 2005: 8).

According to Vattimo. Nietzsche's nihilism is “active nihilism” as opposed to “passive nihilism”, which is the point of view of “Schopenhauer's philosophy, decadence and European Buddhism” (Vattimo, 2005: 10). Nietzsche will look for an alternative to Schopenhauer's pessimism. Nietzsche transforms the basic concept of Schopenhauer – the will as “the will to life” to “the will to power”, as the will is no longer one, but there are many wills: “The unconditional, as long as that higher perfection, cannot serve as a basis for everything conditioned. Schopenhauer, who wanted to prove the opposite, had to think of this metaphysical basis as something contrary to the ideal, as an “evil, blind will; as such, it could then become the “appearing” that is revealed in the world of phenomena” (Nietzsche, 1995: 42), the will to power are emotions, intellect, instincts, taken together. Schopenhauer sees the world as pessimistic, everything in the world is suffering: “Schopenhauer's pessimism is also thought as a sure and realistic antithesis of biblical optimism” (Passy, 1997: 75). Nietzsche reinforces Schopenhauer's nihilism in the direction of eliminating what “paralyzes” life: “Schopenhauer was right in his one way: compassion denies life, makes it worthy of denial, compassion is practically nihilism. I will say it again: this depressing contagious instinct paralyzes the instincts, the striving to preserve life, to increase its value, and that represents the main tool that accelerates the decadence” (Nietzsche, 1991: 11).

For Nietzsche, the nihilism is a “terrible guest” that turns all aspects of life upside down: “Nihilism is at the door: where did the most terrible of all guests come from? – Starting point: it is a fallacy to point to “social disasters”, “psychological degeneration” or corruption as the cause of nihilism. This is the most honest and compassionate age” (Nietzsche, 1995: 29). According to Nietzsche, the nihilism means: “the radical rejection of values, of meaning, of desires” (Nietzsche, 1995: 29).

But for Nietzsche, nihilism is only the result of a crisis of values, of the possibility of human coming out of decadence. To be complete, the human must overcome the nihilism and pessimism: “The greatest danger (the depiction of nihilism as an inevitable consequence of previous assessments of values). Enormous forces are freed from the shackles: but they contradict to each other; the liberated forces mutually destroy each other” (Nietzsche, 1995: 12). The value of life seems emptied of “content”. Being comes down to nothing. Nothing does not change, it remains nothing.

### 3. The sources of nihilism

Nietzsche began his mission to discover the sources of nihilism, the devaluation of life. For Nietzsche, the task of philosophy is to reconsider everything that is accepted so far and thus to overcome the nihilism, the loss of values. So far everything has been nihilism, which must be overcome, the world, existence, values, and morality must be reconsidered. The human must return to his/her natural state. Values are also valued, “the revaluation of all values” begins. This raises the question of the content of values, and here a revaluation must be made from the view of “modern humanity”. Nietzsche is adamant that the values accepted so far are the values of the decline that has spread to all aspects of life: “Decline – you guessed it – is a decadence for me. I argue that the values in which modern humanity invests the most desirable for itself are the values of decadence” (Nietzsche, 1991: 10). The idea that all previous understandings and values have an absolute existence “in themselves” outside their relations, to which, in his opinion, their actual existence is reduced, is rejected. The meaning of values can be clarified if the state of human in the



“most compassion age” and his understandings are considered from many perspectives, from the perspectives of real life.

According to Nietzsche, the modern age is an age of decadence. Decadence is a “cultural phenomenon”, but it also brings social transformations. Decadence destroys society. Decadence arose from nihilism. Decadence is the victory of the weak over the strong, the triumph of “slave morality”, the killing of the will. The world is a struggle for power, domination over the others. Society is a struggle of wills. For Nietzsche, slavish morality dominates over the master morality: “What I am telling is the history of the next two centuries. I am describing what is coming, which cannot come in another form: the emergence of nihilism... Our whole European culture has long been moving in intense tension, which grows from century to century and seems to trigger the catastrophe: restless, powerful, impulsive: like a stream that seeks its end, that no longer make sense of itself, that is afraid to make sense” (Nietzsche, 1995: 25). Slave morality is herd, it is inherent in the weak, and it is the one that stops the development.

Nietzsche criticizes morality that leads to herding. Modernity is a set of ideals and values that form a common worldview from which Nietzsche wants to escape. He also wants to escape from the masses, focusing on the individual. Since the time of Socrates, moral values have been devaluated, turning against “life”, which is depreciating. That is how the transcendent al values appear: “The Birth of Tragedy” was my first devaluation off all values: I set foot on the ground again, giving the life juices to my claim, to my skill, I – the last student of the philosopher Dionysius, I – the teacher of the eternal recurrence...” (Nietzsche, 1992: 150).

The world is constantly reorganized under the action of the fundamental force – the will to power: “Life for me is identical with the instinct for growth, power, accumulation of strength, persistent existence; if the will to power is lacking, the being degrades” (Nietzsche 1991: 10). The idea of eternal recurrence – “the world has no beginning and no end”, everything is in a circle of repetition, and we must be adaptable to prosperity. In social aspect, Nietzsche divides people into “higher” and “herd”, “I will reveal to people the meaning of their lives: he is the supermen” (Nietzsche, 1990b: 35), “Man is something that must be overcome” (Nietzsche, 1990b: 28). Nietzsche directs our attention to “the higher type of man”, “the superman is the meaning of the earth” (Nietzsche 1990b: 28), to which everyone should strive, especially through the enrichment of cultural life and through self-overcoming. Nietzsche set out to overcome nihilism, which takes supremacy over the traditional methods: “Before me is a terrible, painful spectacle: I have lifted the veil that hides human decline” (Nietzsche, 1991: 9).

The will of power must reach “the strongest intensity” – this is the new value system: life must be strengthened, “forced”. Morality and the “traditional methods” of evaluation must be interpret in the future vision of life: “Why is the emergence of the nihilism necessary at a certain moment? Because all our values so far are those that find their final conclusion in it; because nihilism is the fully thought-out logic of our great values and ideals, because we must first experience nihilism in order to arrive at what the value of these “values” really is” (Nietzsche, 1995: 26). The revaluation of everything accepted as “great values and ideals” must lead to new values: “We need to find new values one day” (Nietzsche, 1995: 26), and these will be the values that are born from the very becoming of the new human and are his/her future.

In reaching new values, Nietzsche raises the question of the possibility of “moral judgments”. He notes that “moral judgments” arise from the will to know. Values come from the necessity of our judging, of our assessment and acceptance. Nietzsche’s philosophy can be called innovative due to the fact that it creates a path different from the previous ones, accumulating truths and virtues beyond the conventional: “To do things that time tries in vain to do, to strive for form, substance and through them to some tiny immortality – I have never been unpretentious enough to want so little of myself” (Nietzsche, 1992: 140). But how we are able to formulate our

moral judgments and whether they are also value judgments – these are innovative directions to modern theory of values.

The question of value judgments is also a way to out of the crisis of values, into the free territory of new values. But are we capable of value judgments and how they will be formulated through the perspective approach? Because the value judgments are also a kind of manifestation of truth. Authority cannot be the basis of value judgments, for Nietzsche they must be deeply rooted in reality: "The deepest instinct of self-preservation forbids the theologian to acknowledge or at least into account reality – even in the smallest. Wherever he enjoys influence, value judgments are distorted, and the notions of "true" and "false" are inevitably reversed: the most harmful to life is called "true"; what elevates, lifts, affirms, justifies life, which leads to its triumph, is considered "false" ..." (Nietzsche, 1991: 13). In modern value theory, "the problem of value judgment" is an important aspect: it must "Be able to derive its ground for the declared value in its very categorial field, relative to the value on an unconditional scale. This is why its structure will be to be able to climb upwards; on the determining grounds to the unconditionally valuable" (Kristeva, 2020: 795). But this also opens the projection to values in view of this "unconditionally valuable" in the richness of perspectives on human and life. It is the completion of Nietzsche's nihilism that can open this projection to new values.

Nihilism has its terrible side. Without God, without the pursuit of good, the world finds itself, falls into nihilism, when everything is "nothing", everything is denied: "Neither the morality nor the religion of Christianity has anything to do with reality. Completely imaginary reasons are "god", "soul", "Hell", "Spirit", "freedom of will" – that even non-freedom. Completely imaginary things are sin, redemption, "grace", "retribution", "forgiveness of sins" (Nietzsche, 1991: 17). The man of today's age must complete the revaluation of values, thus laying a redefinition of valuation as the beginning of value in general. Because in the process of globalization, which has embraced modern societies, the old basis of values, such as tradition, begins to disappear: "All this causes de-traditionalization of the life of the modern human – he feels less and less connected to his ethnicity, with his nation. Traditions, i.e. well-known and time-tested values, norms, and moral categories cease to act as traditions" (Petkova, 2013: 109). The global world must be understood and experienced as dependent on human and his new perspectives and the supreme completing the human existence offers new perspectives: "Humanity", Nietzsche writes, "must set its goal above itself, but not in a wrong world and in its own continuation... to create something above ourselves" (Dunov, 2001: 13).

#### 4. Conclusion

As an attempt to conclude the topic of "Nietzsche's nihilism and the crisis of values", it is good to say that Nietzsche considers the historical overcoming of old metaphysics. For Heidegger, this marks the beginning of a new type of philosophical thinking: "philosophy will not be able to cause an immediate change in the current state of the world. This applies not only to philosophy but also to every human plan and aspiration. Only God can save us. We are left with the only opportunity in thinking and creativity to reach the appearance of God or his absence. In view of the absent God we will fail" (Heidegger, 1993: 228). Heidegger describes nihilism as a "will to will", and this is the acceptance of the future: "For Heidegger, the being is destroyed insofar as it is completely transformed into value" (Vattimo, 2005: 7). The modern global age must judge whether to accept the balance between good and evil, but its task is to complete the human: "for Heidegger it seems possible and desirable to go beyond nihilism, while for Nietzsche completeness nihilism is everything" (Vattimo, 2005: 8). The perspective is in the overcoming the nihilism and must show the new values that are the basis for the "universal, both personal and gathering all-humanity project of our modern global civilization" (Kristeva, 2020: 796).

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## The Place of Philo of Alexandria in the History of Philosophy

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### *Abstract*

Philo of Alexandria (ca. 20 B.C.E. -50 C.E.), or Philo Judaeus as he is also called, was a Jewish scholar, philosopher, politician, and author who lived in Alexandria and who has had a tremendous influence through his works (mostly on the Christian exegesis and theology). Today hardly any scholar of Second Temple Judaism, early Christianity, or Hellenistic philosophy sees any great imperative in arguing for his relevance. After the research (contribution) of V. Nikiprowetzky in the field of philonic studies, it seems that the prevailing view is that Philo should be regarded above all as an "exegete". Such an opinion in one way or another seems to neglect to some extent Philo's place in the History of philosophy. This article defends the position that Philo should be considered primarily as a "hermeneut". Emphasizing that the concept of hermeneutics has a broader meaning (especially in the context of antiquity) than the narrower and more specialized concept of exegesis.

**Keywords:** Philo of Alexandria, history of philosophy, history of hermeneutics, allegorical interpretation.

### 1. Introduction

It would be good to consider these words of S. Levy, when it comes to the place of Philo in the history of philosophy:

"When one evokes the relation of Philo to philosophy, it happens too often that one represents it as the confrontation of a perfectly determined reality, philosophy, and of an individual strange because it is difficult, even impossible to define. This is to forget that the questioning on Philo is also a questioning on philosophy and, more precisely, on its aptitude to transform itself by integrating other forms of aspiration to universality" (Levy, 1998: 8).

The writings of Philo of Alexandria show us that he had a really good knowledge of Hellenistic culture, as well as of various philosophers and their ideas. The influence of Plato's work, Pythagoreanism and Stoicism are especially evident in him (cf. Seland, 2014: 7). Wolfson, for example, lists twenty-three philosophers whom he finds cited in his works (cf. Wolfson, 1962: 93). Even in modern introductions to Philo's work, there is still ambiguity regarding the definition of Philo as a philosopher or exegete. For example, Torrey Seland, after stating that he was an important Hellenistic Jewish philosopher in the same introduction, further states that Philo was first and foremost an exegete, not a philosopher:

“Philo himself, however, should be considered as an eclectic thinker; he drew upon what he considered to be the best from several traditions and incorporated that into his thought. Hence he was deeply influenced by Platonism, Stoicism, Aristotle, the Peripatetics, Neopythagoreans, and other influential philosophers. However, as an expositor of the Jewish Scriptures Philo was primarily an exegete and not a philosopher” (Seland, 2014: 13).

- The general opinion in contemporary research is that Philo is first and foremost an exegete, not a philosopher.
- The bipolar paradigm in Philo’s definition is largely artificial
- Philo interprets not only The Bible, but also Hellenistic philosophy.
- The most accurate definition of Philo would be a hermeneut.

Gregory Sterling concludes that today there is a consensus on that “Philo was first and foremost exegete of Moses’ writings” (Sterling, 2014: 131). The first statement in the above quote, in itself, has a long tradition of Philo, and that is his definition of an eclectic thinker. Here immediately the question arises what sense was used in this concept and how it is perceived (Dillon & Long, 1988). Because, like many other Hellenistic and early Roman thinkers, Philo was eclectic in his use of philosophy (Sterling, 2014: 137). In the past, many critics have questioned the nature of his thought and its originality. The very nature of Philo’s approach and the methodology of theoretical development has prompted many scholars in the past to view his work as eclectic, in the sense of devoid of unity and consistency, a mixture of different ones devoid of logical connection (cf. Calabi, 2013: 14). But as Francesca Calabi concludes, “these are readings that do not realize the nature of Philo’s work, the complexity of his work, readings that are born of a mistake of perspective, overcome today after the fundamental work of Valentin Nikiprowetzky” (Calabi, 2013: 14). Sterling supports this already established *opinio communis* for the definition of Philo primarily as an exegete, adding to the name of Nikiprowetzky and that of Peder Borgen as those authors who are the two main authorities for affirming the above opinion (Sterling, 2014: 130, ref. 10; Nikiprowetzky, 1977; Borgen, 1997).

The change of perspective on Philo initiated by Nikiprowetzky means that his consistency (coherence) seems to be related to the line of commentary, to the exegetical study that makes up his skeleton. According to him, there is an exegetical compulsion in the Philo discourse, an obligation to continue to reconsider the passages in question, to reconsider the interpretation, to prepare new forms of explanation (cf. Calabi 2013: 15; Nikiprowetzky 1977: 239). In short, the unity or integrity of Philo’s work refers to the reference text (ie, biblical) rather than to his commentary (and its philosophical content, respectively) (cf. Calabi, 2013: 15; Radice, 1984; Runia, 1990: 126-9). From these considerations, the reader might imperceptibly impose a bipolarity of perspectives, ie. philosophical and exegetical, which, respectively, has already been overcome in favor of the latter. The latter conclusion, in turn, also raises serious questions, as this integrity in terms of the reference text could hardly be applied to all of Philo’s treatises. Something that can be found even on a superficial review of their content, as well as modern critical research on them. That is, this perspective in search of exegetical integrity and systematicity should also be called into question, like the other, which seeks philosophical integrity and systematicity.

In the present study, Philo’s integrity and systematicity will be assumed in neither of the two basic perspectives set out above, but in his approach to both the biblical text and philosophical commentary. This approach is fundamentally hermeneutic, as is the corresponding perspective offered here, which goes beyond the narrowly exegetical or narrowly philosophical ones. Sterling rightly states that Philo is not a philosopher in the same way as Philodemus in the Epicurean tradition, Eudoros in the Platonic tradition, or Seneca and Epictetus in the Stoic tradition (Sterling, 2014: 130-131). But with the definition of Philo as an exegete above all else, the

question could naturally arise as to why Porphyry and Proclus should not be defined in the same way, for example, in relation to Homer. Of course, in this case the problem of the nature of allegorical interpretation in general, and of Philo in particular, will be central.

In the context of this article, it would be impossible to analyze satisfactorily the conclusions of V. Nikiprovetsky and his followers, related to the definition of Philo as primarily “exegete”. This, as seen above, is the prevailing “general opinion” currently in the field of Philo’s research. Also, in contrast to the above, it would hardly be particularly useful to return to Wolfson’s well-known thesis about the role of Philo in the history of philosophy, which characterizes the whole philosophy of the three monotheistic religions from Philo to Spinoza as “Philo’s philosophy” (Wolfson, 1962, especially chapter 14, pp. 439-460). Or to cite, for example, the not-so-famous opinion of the most famous Russian philosopher of the late 19th century, Vladimir Solovyov, who considers Philo to be “the last and most significant thinker of the ancient world” (Соловьев, 1988: 271).

In the context of the history of ancient philosophy, it was considered appropriate to pay attention to the opinion of the authors of two fundamental courses in the history of ancient philosophy – that of Giovanni Reale in Italian and A. F. Losev in Russian. On the one hand, these are courses that are not written in the leading Western languages, and on the other hand, they pay considerable attention to Philo, even as a volume of pages they have no equivalent, as far as we know.

### 1.1 *A correspondence dialogue with Giovanni Reale*

Hardly anyone can now disagree with Giovanni Reale’s words that the allegorical commentary on the Bible that Philo left us is “a masterpiece of Judeo-Alexandrian culture that has emerged as one of the inevitable starting points for understanding history of Western philosophical-theological thought” (Reale, 2011: XIV). But also in every approach to Philo of Alexandria it is not superfluous to keep in mind the words of the same author: “The monographs that I read presented me with so many different interpretations of our thinker that sometimes had the impression you are faced with a completely different philosophers” (Reale, 2011: IX). Naturally, as a result of the above finding, the question arises - how is such a thing possible? The initial answers that would come to the mind of the bystander would probably be in two directions. First, it is possible that scholars who approached Philo’s study looked at it only closely through their perspective (be it of ancient philosophy, of Judaic studies, of New Testament or patristic ones). Second, it is likely that Philo’s work itself is so broad-spectrum that it allows for such different (and sometimes opposite) assessments.

In this case, there is a need not only for the obvious use as a starting point of Giovanni Reale’s opinion, but also for a dialogue in absentia with him on some of his preconditions and definitions in the approach to Philo. Since, in any case, Reale is the author of a course on the history of ancient philosophy (*Storia della filosofia antica*), which has already become a classic, in which Philo devotes the most space – 60 pages (Reale, 1987: 247-308). It deserves to be brought fully some of Reale’s reasoning taken from his presentation of Philo in *Tutti i trattati del commentario allegorico alla Bibbia*<sup>1</sup>, as they seem good starting point in the approach to this author.

“The true propulsor and dynamic force of Philo is his “faith” in God. And this faith (whose ultimate message he finds in the Bible, in the spirit that inspires it and which inspires those who read it by believing in it) is presented with that allegorical method, which both among the

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<sup>1</sup> Filone di Alessandria (2005, 2011), *Tutti i trattati del commentario allegorico alla Bibbia* a cura di Radice, R., Bompiani – the bilingual edition gathered in one volume all allegorical treatises of Philo.

Greeks and the Hebrews, had already had authentic consecrations, but which the Alexandrian takes to its extreme consequences, making it the real method of his philosophizing-in-faith” (Reale, 2011: XIII).

I will allow myself a few brief critical remarks on the first introductory sentence of the passage. Since, on the other hand, a comprehensive argumentation on this issue would take us too far both in scope and volume – for example, it would border as tasks with a “Old Testament theology” or “history of the Jewish religion” to the time of Philo (and up to New Testament times at the same time). In his first sentence, it is no coincidence that Reale puts the term “faith” in quotation marks. Thus, it could be assumed that the use of this concept is conditional, but nevertheless it can be considered that the use of “faith” and “faith in God” in this context in relation to Philo subtly transfers to him some of the following preconditions of this same “Western philosophical-theological thought”. Here the reservations regarding this definition are related to the fact that the connotations and understanding of “faith” and “faith in God” in the subsequent Western philosophical-theological thought could be quite different from the Old Testament-biblical proper and from the Hellenistic Alexandrian Judaism. And the above to some extent make the use of the given definition somewhat anachronistic and inapplicable to Philo.

The next critical reflection is on the clarification in brackets, which provides Reale about “this faith”: “whose ultimate message he finds in the Bible, in the spirit that inspires it and which inspires those who read it by believing in it”. This seemingly familiar explanation for the reader who grew up in the Western tradition could easily be overlooked again without any attention. But the real problem could be less insignificant, especially here when it comes to Philo, as it could predetermine a certain understanding of him. The claim that Philo finds the “ultimate message” of his “faith” in the Bible could be misleading enough. For example, from here Philo could easily be reduced to a simple exeget, in the usual sense of the word. The second part of the clarification “in the spirit that inspires it and which inspires those who read it by believing in it” is also sufficiently abstract and hardly the most appropriate with regard to Philo. It would be much simpler to say, for example, “In the God of the Bible” than in a scripture inspired by a spirit that inspires those who read it when they believe in it. Let’s not forget that this is the “ultimate message”.

“Finally, above all, wrong those who does not realize that Philo’s philosophical Novum is in a one hermeneutic circle that anticipates (without saying it in those terms, but in essence) the principle that believing leads to understanding, and understanding converges with the belief. And, with this in mind from this point of view, all the alleged contradictions of Philo, the uncertainties, the insecurities, and so below so on, come to take on a completely different configuration...” (Reale, 2011: XIII).

Of these words Reale can therefore be concluded that Philo’s *Il Novum filosofico* is that he is neither simply an “exeget” nor simply a “philosopher”, but he is a “hermeneut” in the proper sense of the word. And here we return again to a statement from the quoted passage of Reale: “il principio che il credere porta al capire, e il capire converge con il credere”<sup>2</sup> (Reale, 2011: XIII). The thought that comes to mind here is that in relation to Philo it would be more accurate to say that it is not the opposition and merging of belief and understanding, but of one kind of understanding with another kind of understanding. That is, it could then be paraphrased that “one kind of understanding brings another kind of understanding, and both kinds of understanding coincide”. Here again, the aim is to consciously avoid *credere* similar to *fede*, based on the same premises.

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<sup>2</sup> Eng.: “the principle that believing leads to understanding, and understanding converges with the belief.”



### 2.1 A summary of Losev's opinion

A.F. Losev considers Philo (along with the Neo-Pythagoreans) in the plane of the universalist quests of the late Hellenistic period, which began in the period of early Hellenism. He defines the concepts of both Philo and the Neo-Pythagoreans as “too colorful and very difficult to expose” (Лосев, 2000: 7). Philo’s “aesthetics” is characterized as “a huge phenomenon that also leads ancient aesthetics to the final universalism” (p. 8). Naturally, both in this case and later in Losev’s work, the term “aesthetics” can easily be replaced by “philosophy”. Philo, according to Losev, struck Greek thought mostly with his “monotheism” (Лосев, 2000: 8, 103). The latter statement is expressed differently by C. Levy: “And yet, in an almost imperceptible manner, and in any case not perceived by the philosophers of that time, an event of extraordinary significance had just taken place within philosophy. Thanks to Philo /.../ the unique and transcendent God was henceforth installed at the center of philosophical reflection” (Levy, 1998: 8-9).

Thus, “the difficult-to-calculate multitude of Philo’s followers for the first time were confronted with the doctrine of absolute unity with all its systematic conclusions, including universal allegory and symbolism” (Лосев, 2000: 8). Next follows the noteworthy conclusion that it is this method of universal allegory and symbolism, which Philo persistently pursues on every page of his many works, “poses to Greek aesthetics a new and unprecedented task, in comparison with which the numerous and very profound doctrines of Plato and Aristotle proved to be only a hint of a developed antique aesthetics” (*Ibid.*). These words of the most famous Russian historian of philosophy give a serious reason for reflection.

Losev devotes to Philo about sixty pages in volume 6 of his History of Ancient Aesthetics, devoted to late Hellenism. In his introductory sentence he defines Philo as “a famous name whose philosophical, religious and cultural significance goes far beyond the boundaries not only of ancient aesthetics, but of antiquity in general” (Лосев, 2000: 102). Losev defines the philosophy that Philo uses in his interpretations of the Bible as “Stoic Platonism”. As for him, it is precisely “the system of Stoic Platonism” that appears to be the closest and most understandable to Philo (Лосев, 2000: 103).

Regarding the above doubt that the designation of Philo in modern research as primarily “exegete” is insufficient, and here the main problem we face concerns the nature of allegory in general and Philo in particular, can be given several important references to Losev. Thus, for him, Philo “appears to be the deepest and most principled allegorist only because all his activity is locked in the philosophical-aesthetic interpretation of the Bible” (Лосев, 2000: 133). Here it is particularly important to emphasize this “philosophical-aesthetic interpretation” and not just an “interpretation” to which the definition of “exegete” would correspond directly. On this basis, the definition of “hermeneut” is insisted on in the present case. Because otherwise there is a danger of skipping the complexity that distinguishes allegory in Philo, as well as philosophical allegory in general (cf. Лосев, 2000: 135). And the superficial and purely external understanding of allegory in Philo (Лосев, 2000: 140), in turn, can lead to a certain simplification in the characterization of Philo and his work from a philosophical point of view. Since with Philo it may turn out that this is not just an “allegory” in the usual sense, but for what they would currently call “a symbol, an emblem, a metaphor, a type, an artistic image, and even a myth” (*Ibid.*). The allegorical method is closely related to Philo’s philosophical thought since “Philo is not looking in the sacred texts no proper philosophical theory. Most often, he directly expounds his theories, relying on them” (*Ibid.*). And further, Losev concludes: “In the Bible, he is looking for not this or that truth, but a description of the relationship of the soul to God, its sinlessness, its sinfulness and repentance. Philo’s allegorical method proves nothing and does not want to prove anything” (*Ibid.*). If a person trusted Losev in the above considerations, then obviously the definition of simply “exegete” in relation to Philo does not correspond, it appears insufficient.

### 3. Some remarks on “The genesis and nature of the Mosaic philosophy”

It is worth paying attention to some of the observations presented here. The authors believe that in the interpretation of the impact of the two cultures or the two worlds – Greek and Hebrew, which for the first time in the history of thought takes place in Philo – in this problematic field is the key to the interpretation of the whole Philo corpus and its evaluation in one historical and cultural perspective (Radice & Reale, 2011: XVII). Seemingly an indisputably true statement, but perhaps its historical and cultural preconditions are not entirely accurate. In Philo's time, one could hardly speak of a simple “Greek” world or “Greek” culture in Alexandria. This would mean belittling the historical period of Hellenism itself, as well as Hellenistic culture. It is clear that the classical “Greek” world is seriously different from the Hellenistic one – the capital of which can easily be called Alexandria. On the other hand, the Jewish world of Alexandria is also very different from that of Jerusalem. So, as for Philo and his work, all these habitual refrains for a clash or encounter between “Athens and Jerusalem” are largely artificial and historically false. It is as if to say that the emergence of such a phenomenon as the Septuagint was simply the result of the meeting of “Athens and Jerusalem” or Greek and Jewish culture, when it is a product of the culture of Hellenism, whose capital is Alexandria. Then it is clear that if you are looking at Philo “hermeneutic paradigm based on the synthesis of biblical-Jewish theology and Hellenistic philosophy” (Radice & Reale, 2011: XVIII), then it would be the result of this centennial already in his time synthesis process carried out in Alexandria. Incidentally, Reale himself speaks above of a “Judeo-Alexandrian culture” (see Subsection. 1.1.). Perhaps Real and Radice are right when they say that the limitations of the various interpretive approaches to Philo consists in perceiving his personality and creativity as the result of a simple fusion of two cultures on external connections, when in fact it is a question of a real and in its own sense synthesis (Radice, Reale, 2011, pp. XXXV). Then, then it is a question of one culture, and it could probably be added that the synthesis of these two cultures takes place in a specific place – Alexandria, and in turn represents a single culture and it is Hellenistic-Jewish.

The synthetic process carried out by Philo “coincides with Philo's allegoresis, which is both an exegetical method and a philosophical thought” (Radice & Reale, 2011: XXX). In Philo's research, the most important discipline would be the search for the key to reading the entire Philonian work (Radice & Reale, 2011: XXXIII). That is, it would be basically a hermeneutic discipline. As finally appears itself the Mosaic philosophy: “The real novelty of “the Mosaic philosophy”, which is ultimately the element for which Philo is credited with his place in the history of Western thought, is in fact the one that allows him to use Greek philosophy in an organic way to interpret the Bible, and vice versa, to use the same Bible to deepen and supplement Greek philosophy”, or to reach this synthetic paradigm discussed above (Radice & Reale, 2011: XXXVI).

It is worth paying extra attention to the problem of “faith”, which is again addressed here. According to the authors, “the Greeks were not faced with the problem of “faith” in the proper sense of the word and its all-consuming omnipresence, which it carries in its relationship with the pure logos”. Unlike Philo, “who was in fact the first to interpret the existing relationship between philosophy (reason and human word) and revelation (divine word) and therefore between philosophy and belief in divine revelation in the sense of “submission” from the first of the second, formulating this doctrine, which with the Fathers of the Church and the thinkers of scholasticism, was destined to become canonical, or the theory of “ancillary attitude” (Radice & Reale, 2011: XXXVI-XXXVII). The problem with the introduction of the concept of “faith”, which we touched on above, arises here again with the citation of specific texts by Philo. For example, the following statement is attributed by the two authors of Philo: “philosophy is subservient to the wisdom of faith”, followed by a quotation from Congr. 79:

“And indeed just as the school subjects contribute to the acquirement of philosophy, so does philosophy to the getting of wisdom. For philosophy is the practice or study of wisdom, and wisdom is the knowledge of things divine and human and their

causes. And therefore just as the culture of the schools is the bondservant of philosophy, *so must philosophy be the servant of wisdom*" (Philo, vol. IV: 497).

As Philo's text shows, it is a matter of wisdom, not "wisdom of faith." As here, the summary of the authors would hardly be of much use "And that the true "wisdom" in Philo is dependent on faith and ends, therefore, by coinciding with revelation, results from the whole context of his writings" (Radice & Reale, 2011: XXXVII). However, the authors also try to find quotes from Philo that literally mention faith. Here is the quote from LA III228:

"So then it is best to trust God and not our dim reasonings and insecure conjectures: "Abraham believed God and was held to be righteous" (Gen. xv. 6); and the precedence which Moses takes is testified to by the words he is "faithful in all My house" (Numb. xii. 7). But if we repose our trust in our own reasonings, we shall construct and build up the city of Mind that corrupts the truth : for "Sihon" means "corrupting". Accordingly the dreamer finds on rising up that all the movements and exertions of the foolish man are dreams void of reality. Yea Mind itself turned out to be a dream. And this is so, because to trust God is a true teaching, but to trust our vain reasonings is a lie" (Philo, vol. I: 457).

As can be seen, even from the English translation, this is hardly a question of "faith" in this sense, which is later affirmed in Western culture. Another example from Philo is given to confirm the presumed meaning of "faith" by both authors. This is Abr. 268:

"Faith in God, then, is the one sure and infallible good, consolation of life, fulfilment of bright hopes, dearth of ills, harvest of goods, inacquaintance with misery, acquaintance with piety, heritage of happiness, all-round betterment of the soul which is firmly stayed on Him Who is the cause of all things and can do all things yet only wills the best" (Philo, vol. VI: 131).

In the quotation quoted, the expression "Faith in God" hardly corresponds in the sense of the Greek text, which could be supported by a quotation from the following verse: "so that we may say with all truth that belief in the former things is disbelief in God, and disbelief in them belief in God. But not only do the oracles attest his possession of the queen of virtues, faith in the existent" (Philo, vol. VI: 131-132). Where fidelity is more likely to be meant than faith. Of course, this is not the place for a detailed exegesis of the passages quoted by Philo, but the connotations of God's faithfulness are much more likely than faith in God, which would ultimately be in harmony with the biblical covenantal meaning of "faith."

#### 4. Conclusion

The conclusion of Reale and Radice that "The applied method of Philonian philosophy ultimately coincides with allegoresis" (Radice & Reale, 2011: XLI) is especially important in this case, as it means that the allegorical interpretation coincides with his way of making philosophy, not just the method of exegesis. Hence, Philo can rightly be defined as a hermeneut. It may be supplemented by the fact that "His attitude towards Greek philosophy is dependent on his position as an exegete, and his attitude towards the Bible is to a large degree dependent on his philosophical beliefs" (Mansfeld, 1988: 75). Hence the difficulty of defining Philo simply as either a philosopher or an exegete, which the concept proposed above, "hermeneut", would allow, albeit perhaps with a greater focus on the first definition.

The problems that could arise from certain bipolar formulations in the approach to Philo are probably greater than the solutions they offer us, because to one degree or another they seem to be imported from outside. Of course, they are to a large extent interconnected, and are rather formulated in different ways. For example, the "synthetic paradigm" postulated by Reale and Radice in the introductory monograph *Genesis and Nature of the Philosophy of Moses*, which serves as an interpretive key in reading Philo, suggests two different worlds, two different cultures

– Greek and Jewish, which he synthesizes. Several questions could arise here. First, to what extent does this correspond to the truth historically, i.e. to what extent in Alexandria at the time of Philo we have an impact of two such artificially determined cultures, and there is not a single Hellenistic culture. Second, the extent to which Philo himself did not perceive his culture as a whole culture, in the context of these universalist aspirations characterizing the epoch. And third, to what extent Philo himself performs some supposed “synthesis” between two different cultures, rather than simply choosing the unity that already exists between them. In this context, G. Sterling’s remark that Philo:

“From his perspective he did not need to read Platonism and Stoicism into Moses, but out of Moses. Philo did not create a synthesis between two different systems of thought as much as he grasped the unity that existed between different systems. Moses made the definitive articulation of the understanding of reality, but others saw the same reality” (Sterling, 2009: 70).

With regard to another bipolar statement, the approach to Philo, which is formulated as “revelation and philosophy” or “faith and reason,” also raises a number of important questions. For example, the extent to which Philo perceives the biblical narrative as a revelation rather than his own personal relationship with the biblical personal God. Or how essentially Philo’s approach to Scripture differs from that of the Hellenic philosophers to their own myths. Of course, this is where the basic question of the nature of the allegorical interpretation and its relation to myth arises.

Finally, with regard to the main bipolar paradigm suggested by Philo’s researchers, i.e. whether he is above all a philosopher or, on the other hand, an exegete. As can be seen, the generally accepted opinion is currently considered to be the second, originating from Nikiprowetzky. In short, Nikiprowetzky’s thesis is that in Philo philosophy serves the purpose of exegesis (Levy, 1998: 7) or, if a well-known formula is used, “it is the handmaid of exegesis.” What Carlos Levy (*Ibid.*) said more than two decades ago is still valid today: “research on the philosophies of Hellenism, Middle Platonism, and Philo’s work, on the other hand, continues to raise the key question of Philo’s attitude to philosophy”, or in other words the place of Philo in the history of philosophy. Jaap Mansfeld has every right when he states in relation to Philo: “On the other hand, his use of Scripture is not as invariably decisive as a modern consensus would want us to believe” (Mansfeld, 1988: 87). The conclusion regarding Nikiprowetzky’s statement that “it is now more difficult to rediscover in the Philonian universe the harmony that will result from a hierarchical relationship between the two components of Judeo-Alexandrian culture” remains valid (Levy, 1998: 7).

It is clear that Philo himself considered himself primarily an interpreter, and in particular an interpreter of Moses’ thought. This does not differ from other representatives of the middle Platonism, who are also considered interpreters (Lisi, 2010: 5). Here it is important to emphasize the definition of “interpreter of Moses’ thought” and not just an exegete of the Pentateuch, for example. Philo can be defined as first and foremost a “hermeneut” because he has it at the same time “Philo’s philosophical interpretations of Scripture and of his scriptural interpretations of Greek philosophy” (Mansfeld, 1988: 70, 74). Moreover, the very “history of Greek philosophy itself can be understood as one of (re-) interpretation” (Mansfeld, 1988: 85). And, also “The study of Greek philosophy when viewed from this angle, is, ultimately, a study of pagan interpretive tradition which itself, in the last resort, is nothing but an interpretation of Scripture, either directly or at one or more removes” (Mansfeld, 1988: 85-86).

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## Genre-based Approach to Corpus Compilation for Translation Research

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### *Abstract*

Translation research focuses mainly on parallel and comparable corpora, whereby it is constantly faced with issues of representativeness, balance and comparability as its main constraints. This research aims to introduce the concept of genre as a way of observing linguistic features under controlled conditions. The study analyses the application of external and internal criteria with particular focus on the genre criterion in selecting texts for the compilation of a highly-specialized bilingual maritime legal corpus, consisting of source texts in English and their translations into Croatian. The main advantages and constraints of genre as a criterion are discussed. The main benefits of such an approach are found in its application in translator training and practice. In addition, genre-based approaches to corpus analysis may raise awareness of generic features specific to a target language, ultimately improving the quality of translation.

**Keywords:** translation studies, genre, corpus research.

### 1. Introduction

Nowadays, corpus tools are extensively used to study specific features of translated texts. This significant advance in translation studies brought about by corpus linguistics has provided an empirical basis for translation research, opening up new perspectives for the scientific study of translation. In addition to this empirical turn (Snell-Hornby, 2010), translation studies as a discipline have also undergone a cultural turn (*Ibid.*) whereby translations have started to be viewed as a linguistic phenomenon and as a cultural and social fact. This has had implications both for translator education, implying that translators have had to develop various competencies besides the linguistic competence, namely communicative, cultural, translation and generic competencies (see Antunović, 2003), and translation research, placing a text within a context and setting it against other similar texts, thus providing a broader scope for investigation. One of the significant advantages of understanding translation as an act of communication and a cultural phenomenon is the consideration of the function and purpose that the text has in the target language (TL), which has to correspond to the function and purpose of the source text (ST) in the source language (SL).

- Corpus tools are extensively used in translation studies.
- Genre represents a useful selection criterion in corpus compilation.
- Genre-based selection of texts may positively influence issues such as corpus representativeness, balance and comparability.
- Genre-based approach to translation research may benefit both translator training and the scientific study of translation.

This is related to the concept of genre, which is also viewed as a communicative event (Swales, 1986) and a conventional form of text (Hatim & Mason, 1990), indicating a cultural and communicative purpose and having certain specific rhetorical purpose features. In their translation model, Hatim and Mason (1990) specifically identified genre as the primary consideration in the process of translation influencing the choices that translators make. The genre factor also has implications for corpus study as corpora are sensitive to different text types. Therefore, an informed genre-based selection of texts may positively influence corpus representativeness, balance, and comparability issues. Furthermore, genre analysis is more than mere linguistic analysis, i.e., it deals with the way a text is composed, the reasons why some linguistic units were selected over others and the combinations of specific linguistic units in a particular context. It also contributes to understanding the form–function correlation and the cognitive structuring of information (see Bhatia, 1993).

Following the abovementioned considerations, a specialized corpus was compiled for this research, emphasizing genre during text selection and considering how genre influences its representativeness and balance of the corpus. The hypothesis is that by introducing the criterion of genre as a key factor, a corpus is placed in a controlled environment, thus getting relatively closer to the ideal of corpus representativeness.

## 2. Theoretical considerations

As defined by Swales (1981), genre is “*a recognizable communicative event characterized by a set of communicative purpose(s) identified and mutually understood by the members of the professional or academic community in which it regularly occurs.*” Therefore, genre analysis represents a holistic approach to discourse, investigating its distinctive features and emphasizing its communicative function. In translation studies, genre has introduced the idea of observing text function and purpose in the TL, which does not necessarily have to coincide with the function and purpose of the source text in the SL. Therefore, in translation, a translator departs from a text in a particular genre, translating it into the TL genre complying with the norms of the target culture. In this process, a translator needs to have generic competence to translate a particular text into the TL genre. Thus, genre analysis in translation studies connects the microlevel of the text with the macrolevel of discourse and context, integrating the cognitive, social and professional approach to translation (García Izquierdo & Montalt i Resurrecció, 2002). García Izquierdo and Montalt Resurrecció (*Ibid.*) believe that a translator translates one genre into another, so the genre is the starting point and translation goal. In other words, it is the “interface” between language and its use in a particular situation.

Genre theory emerged and developed in linguistics at the same time when translation studies were established as an independent discipline, so as the interest for genre grew within discourse analysis, it was followed by a similar interest within translation studies (Biel, 2018). The first to recognize the importance of genre for translation studies was James (1989), who advocated its application in translator training. He also believed that translations were translations of other genres and that inexperienced translators must be systematically exposed to different genres. Shäffner (2000) claimed that genre analysis would help raise awareness in future translators of



language patterns on various levels, whereby they could understand the complexity of the translation process and develop their translation competence. Various research has also shown that translations performed by inexperienced translators are more stylistically marked, which results from their lack of knowledge on linguistic units used in a particular genre in a foreign language. Snell-Hornby (1988) also applied text typology in the translation process and emphasized that the more specialized a text is, the easier it is to define the purpose of translation, thus making the translation more adapted to the TL. Within his *skopos theory*, Vermeer (1989) also pointed out the function of generic norms that affect the translation process's decision-making. Reiss and Vermeer (2013) believed that selecting a translation strategy depended on translation function, as translators attempted to adjust the texts to the target culture's expectations. In that sense, Vermeer (*Ibid.*) concluded that genre could not be neglected as generic conventions influence the selection of language units, translation strategies, and the understanding of the text. Therefore, translation implies adjusting the target text to generic conventions of the target culture to the target audience's expectations. Bhatia (1993) described a multi-perspective model of genre analysis, which consists of seven steps, including the analysis of the context, i.e., the domain, discourse community, sender and receiver of the text, communicative purpose, medium, content, and extra-textual reality.

Genre is often associated with the concept of register and the differences between the two notions are not always clear-cut. For example, Biber and Conrad (2009) stated that register and genre differ because the register pays attention to content, not form like genre, and frequent lexicogrammatical features with a specific communicative function. According to the authors, the register is a more general, abstract category, while the genre is concrete. They also emphasized that genre analysis requires whole texts as all features are essential, including those that appear only in one part of the text but may be vital as they are conventionalized, while register analysis can be performed on excerpts. However, Biber himself used the term genre differently throughout his work and later opted for the term register as central to his theory.

Lee (2001), on the other hand, considers the concepts of register and genre as two distinct but complementary approaches to the same area, whereby register observes a text as a conventionalized, functional structure dependent on the social situation, while genre observes a text as a culturally recognizable structure or a group of texts with the same conventionalized features. According to the author, genres are realizations of registers, and each genre has certain lexicogrammatical and discourse features of one or more registers. Generally, Lee (*Ibid.*) believed that genre as a recognizable category might be a useful starting point in research. In this study, genre and register are considered distinctive but complementary notions, providing valuable insights into text features.

### 3. Method

As research has shown, genre plays an important role in translation. Hence, this paper introduces genre analysis as a significant methodological tool in translation studies and considers genre as a criterion in the corpus compilation process for purposes of translation research. Consequently, to investigate the role and effect of genre, a corpus was compiled based on genre as the main criterion. The selected genre, in this case, was defined very specifically as belonging to institutional, legal maritime English. The direction of translation was from SL English into TL Croatian. Firstly, considerations were made about the type of corpus suitable for translation research, and, secondly, the stages of corpus compilation were defined and discussed. Finally, significant issues arising during the compilation process were analyzed, and the advantages and disadvantages of such an approach were summarized.

### 3.1 Corpora in TS

Corpus linguistics aims to identify, describe and explain the patterns of language use, focusing on those frequent, typical, central, and expected ones and showing that language is structured in a particular way and that patterns are not random and accidental (see Biel, 2018; Biber & Jones, 2009; Stubbs, 2004), but relatively organized and structured. Although historically, translations were considered a deviation from the norm, i.e., a hybrid form of language influenced by a foreign language, they were not considered representative and were not included in the first corpora. However, Baker (1993) recognized the potential that corpus tools might have in developing the discipline of translation studies and advocated for the use of corpora in finding typical patterns in translations that might have universal features – the so-called translation universals. This provided translation research with an empirical basis and proved as a fruitful source of data about various aspects of translation, opening new research questions (Laviosa, 2004). As a result, corpus-based translation research has dealt with a range of subjects, some of the most prominent ones being translation norms, translation universals, and translation styles (Zanettin, 2000). Generally, corpora reduce subjectivity by providing authentic data extracted from a large source of linguistic material. However, the issues of representativeness and balance still need to be considered, and any observations based on corpus analyses are necessarily restricted to and by the sample under study.

Two types of corpora are primarily used in translation studies: parallel bilingual or multilingual corpora and comparable corpora, which are frequently combined in research (Biel, 2018). Parallel corpora consist of texts in the SL aligned with their translations in the TL. They may consist of texts in both directions of translation. As text alignment is rather time-consuming, these are not compiled often, although they provide a valuable insight into translation strategies, translation universals, or terminological issues. Biel (2018) distinguishes two types of comparable corpora: comparable monolingual corpora, containing texts originally produced in one language and translated texts, or bilingual or multilingual corpora, consisting of texts in different languages selected according to predefined criteria. The latter are also called translation-driven corpora (Zanettin, 2000) since they are made for translation research or education. Some examples of large corpora compiled for translation studies include the *Translational English Corpus* (TEC)<sup>1</sup>, *European Parliament Proceedings Parallel Corpus*<sup>2</sup> (Europarl), *GENTT Corpus of Textual Genres for Translation*<sup>3</sup>. In order to improve the quality, validity, and reliability of the obtained results, this study combined corpus methods, i.e., applied corpus triangulation<sup>4</sup> (Malamatidou, 2018).

The corpus was designed to account for different needs and answer research questions, so the issue of its size and composition were also taken into consideration. The consensus is that a corpus should be as large as possible, and nowadays, electronic corpora enable the creation of such large quantities of linguistic data. However, in this case, several restrictions inevitably limited the size of our corpus, the first one being the defined type of corpus and the second the key criterion of genre, so a compromise had to be made regarding corpus size. As the corpus had to be a parallel one, texts translated into TL, in this case, Croatian, had to be found that satisfied the genre criterion. The availability of such texts emerged as one of the major limiting factors as not all texts are translated, and some are unavailable for confidentiality reasons (e.g., private legal texts, lawsuits). However, considering that specialized corpora are regarded as a rich source of

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<sup>1</sup> Available at <http://www.llc.manchester.ac.uk/ctis/research/english-corpus/>.

<sup>2</sup> Available at <https://www.statmt.org/europarl/>.

<sup>3</sup> Available at <http://www.gentt.uji.es/?q=es%2Fel-corpus>.

<sup>4</sup> Triangulation implies combining methods to verify the obtained results through, for example, quantitative and qualitative data processing or combining different types of corpora like parallel and comparable corpora.

data, provided they are balanced and carefully compiled (Bowker & Pearson, 2002), size was not a significant issue in this case, so more attention was paid to its internal structure.

The internal structure of the corpus was inevitably directed towards something Biel (2010) calls *legicentrism*, i.e., it had to include only the genre of legislative texts, as other genres are not available owing to the reasons mentioned above. This is not exclusively the problem of this corpus, but all legal corpora. In general, legal corpora, such as this one, do not need to be very large owing to the conservatism and formulaicity of the legal language, so after a specific size of the corpus is reached, adding new texts to it does not contribute significantly to its representativeness or the results it yields (Bhatia et al., 2004). Some examples of legal translation corpora are JuriGenT<sup>5</sup> (Vanden Bulcke) and JudGENTT<sup>6</sup> (Borja Albi), which employ parallel and comparable corpora of legal texts for terminological purposes or generic research of translated texts. This approach is also advocated by Bhatia et al. (2004), who believe that such an approach results in a more relevant resource for legal language and legal translation research.

### 3.2 Criteria for text selection

Carefully defined criteria for selecting texts that are to be included in the corpus are important to ultimately design a corpus that is representative and balanced as much as possible, and that satisfies the needs of the study. In this case, the corpus compilation evolved through several stages:

- 1) **Planning:** in this stage, the type of corpus is defined, relevant criteria selected, and decisions made based on the criteria. The main criterion, in this case, was genre, but other criteria such as corpus size, type of corpus, and availability of texts were also taken into consideration.
- 2) **Primary filtering:** texts were collected following the criteria set in the previous stage.
- 3) **Secondary filtering:** the texts selected in the previous stage were further checked, and certain parts of the texts had to be omitted. For example, legal texts originally written in Croatian contained legal definitions of terms used in the act. These acts frequently refer to a directive or another legal instrument by an international body and take definitions from those acts. Therefore, the definitions represent translations of the said terms, and as such, would not be fit as a part of the comparable corpus as they represent translations.
- 4) **Text processing:** To conduct a corpus analysis, the texts needed to be prepared for computer processing. First, they had to be converted into a suitable format. In this case, the corpus was compiled in Sketch Engine (Kilgariff, Rychlý, Smrz & Tugwell, 2004), which supports most file formats, but not all. Parallel corpora had to be aligned. Secondly, it was important to decide whether the alignment would be at sentence or paragraph level, which depends on the aim of the study, the nature of the texts, and the program used for corpus search. As the texts selected for this particular corpus are highly structured legal texts in which intertextuality, discourse features, and deictic markers play a significant role, it was decided to align the texts at the paragraph level to investigate such features. Another reason for such alignment was that SL and TL sentences do not have a 1:1 correspondence. The

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<sup>5</sup> JuriGenT is a bilingual corpus of legal texts in Dutch and Spanish, created by Patricia Vanden Bukcke and Carine De Groote in 2017 for terminographic research.

<sup>6</sup> JudGENTT corpus of legal texts was developed by the group of scientists GENTT (<http://www.gentt.uji.es/>) at the University Jaume I in Spain.

alignment was performed first using Memsources.<sup>7</sup> Memsources is a tool that also enables the alignment of documents. However, the alignment had to be checked manually since the program could not process larger texts with the precision necessary for corpus compilation.

The criteria for corpus compilation may vary according to the purpose of the corpus and research aims and are frequently a result of individual assessment of the compiler. The ultimate goal is to obtain a corpus as representative as possible for the language variety being studied. For example, according to the recommendations of the EAGLES<sup>8</sup>, the criteria were divided into two groups: external non-linguistic criteria and internal linguistic criteria. External criteria would be defined socially, extralinguistically, regardless of the language structures involved, including literary genre, medium, style, and mode, while internal criteria include topic and style. The authors emphasized that these criteria are interconnected and concluded that both types of criteria should be applied equally in the selection. They recommended starting the selection process based on external criteria and then fine-filtering it through internal criteria. Then the process should be cyclically repeated until a stable sample is achieved (see Biber, 1993). Relying only on external criteria might neglect some significant variations among texts while using exclusively internal criteria might not offer data on the relation between a text and its context. The authors of the EAGLES project listed many possible criteria for text selection, but not all criteria can be used simultaneously in research. The researcher must choose those criteria relevant for their study and apply them consistently in corpus compilation to achieve representativeness, balance, and comparability as much as possible.

Based on the EAGLES description, it might be assumed that genre is a category that may be intuitively recognized and differentiated according to external criteria. Usually, this refers to information such as origin, author, intended audience, intended goals, socio-cultural context, historical background, and topic, which also corresponds to the steps in Bhatia's model of genre analysis (1993). This had implications for the corpus in this study as the genre could be defined much more specifically, while the criterion of topic was introduced as another important indicator. According to EAGLES, the criterion of topic is somewhat elusive and open-ended but frequently used as it is easily recognized. For example, the genre of newspaper articles may have various topics. In our view, it might be used as an assisting criterion but not a decisive one.

#### 4. Discussion

Genre has recently become increasingly recognized as an important criterion in text selection. On the one hand, this is because it can easily be identified according to external features, which are also relatively intuitive. These are culture-bound characteristics present in the minds of all the speakers of a specific language and so expected in a particular context. On the other hand, genre is also distinguished by internal features; specific linguistic units frequently found in a specific genre that differentiate it from other genres. These are all the reasons for introducing this concept in the corpus compilation process to make a corpus as representative and comparable as possible. In such a corpus, genres may be compared within one language, or the same genre may be observed across two languages. This has multiple implications for translation studies. It can be used in translator training to raise awareness in translator trainees about the nature of genres, their external characteristics, and frequent and expected linguistic features. It can also be used to

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<sup>7</sup> <https://www.memsources.com/> – Memsources is a system for translation management that enables translators to create their translation memories and translation corpora to improve the speed and quality of translations.

<sup>8</sup> Project (<http://www.ilc.cnr.it/EAGLES/home.html>).

study translation strategies used to convey a text in a particular genre, the development of genres under the influence of translation from another language, or universal genre features.

Genre is also a category that includes other categories specified by the EAGLES group. For example, the text's origin, the sender and receiver of the message, the purpose and context. Therefore, filtering texts through the genre criterion automatically implies the consideration of these external criteria. The category of the topic also remains, which is complementary to the category of genre and may be considered alongside the genre. Depending on the goals of the research, a topic may be disregarded (e.g., studying the language of newspaper articles in general), it may be considered as another key criterion (e.g., studying the language of newspaper articles dealing with immigrants and refugees), or it may be an additional criterion to genre to create a more controlled environment for observing a specific language.

#### 4.1 Case study

The corpus compiled for this study, the institutional, legal maritime English and Croatian corpus (MarLaw), was guided by the principles of genre theory. Therefore, besides the main criterion of genre, the topic criterion was introduced as an ancillary element. The topic criterion was introduced here despite its unpredictable nature. In this case, the topic restricted and determined the area of specialized vocabulary, which may serve to understand and compare terminology used in both languages and detect possible differences between translations and texts originally written in Croatian. This also enabled easier isolation of typical legal terms and phrases. However, after filtering the text according to the main genre criterion, the topic was not an essential criterion but a supplementary one.

The texts selected for the corpus were institutional, legal texts, i.e., conventions, acts, and regulations that govern maritime affairs on the national and international level. This genre is conventionalized and recognizable in its formal structure and composition with the usual preamble, the summary of objectives, the body consisting of articles, and the closing protocol.

The introduction of genre as the main guiding principle also brings about several issues. In the case of the corpus compiled for this study, the texts belonging to the genre can easily be identified and available online on the institutions' web pages that pass such legal instruments (i.e., International Maritime Organization). Furthermore, the countries which are members of these institutions organize the translation of the legal instruments into national languages, so their translations are also available on official web pages. Therefore, the compilation of the parallel corpus would include the selection of SL and TL texts and their alignment, which is a time-consuming process but yields a corpus that will provide insightful data about the translation process, translation strategies, terminology, and syntactical structuring. However, the compilation of the comparable corpus required further considerations. In order to be comparable, it was necessary to find texts with similar legal strength. The legal instruments closest to international conventions are national acts, while regulations have equivalent variants on the national level. Therefore, to be balanced and comparable, both legal instruments of similar legal strength should be represented with an approximately equal share in the parallel and comparable corpora.

However, in attempting to achieve comparability as much as possible, some authors (see Malamatidou, 2018; Leech, 2007) warn about reducing representativeness. A way to achieve the best of both categories is to set controlled conditions, such as genre, and apply the same criteria to both corpora. As genre analysis studies whole texts, this was the criterion used in corpus compilation, along with the criterion of size, i.e., making the corpora of approximately equal size.

Another issue was the issue of intertextuality. Specifically, national laws refer to international legal instruments, adopting the definitions of terms from them. Therefore, the comparable corpus could not contain these parts as they represent translations of international

documents, so they had to be omitted from the corpus. As for other parts of the acts, in consultation with a legal professional, laws are drafted according to national rules and customs, as well as linguistic standards, so even though they contain provisions by an international legal instrument (e.g., EU directive or similar), they are composed independently of them, i.e., they do not represent translations of these documents.

These considerations resulted in genre-driven parallel and comparable corpora representative of the institutional maritime legal genre (i.e., in two languages – English and Croatian), both containing approximately 500,000 tokens, which is considered appropriate for a specialized corpus. In addition, the compiled corpora can be used to conduct a further linguistic study regarding, for example, the nature of translations, the issue of translation universals, the possible differences of translated texts in relation to original texts, a comparison of legal language or genre across two different languages.

#### *4.2 Genre-based corpus approach*

Applying the genre criterion during the compilation of the MarLaw corpus resulted in creating a relatively balanced and comparable corpus representative of the legal maritime genre. Therefore, it can be used for a detailed description of the genre, the lexicogrammatical patterns used in the genre in two languages, compare the genre in two languages, compare the terminology used, study the nature of translated language (Croatian translations), observe the possible instances of translation universals, or detect translation strategies in this particular language pair within controlled conditions of genre and topic. Further, it can be used to compare this genre to other genres (e.g., EU legal language, the so-called Eurospeak or Eurojargon) and for educational purposes in translator training to raise awareness of specific genre features.

The genre-based approach has certain issues which have to be overcome on a case-to-case basis. For example, some genres may overlap, or their boundaries may not be as clear cut, affecting the corpus' representativeness. Furthermore, there may be significant differences in the case of comparison between languages, e.g., academic texts in German and Czech (see Čmejrková, 1996), which makes it difficult to compile a parallel corpus. In the new environment of the World Wide Web, genres have undergone specific changes that have somewhat blurred the genre boundaries or introduced new genres. This criterion also significantly influences the size of the corpus, but this could be overcome by creating several subcorpora belonging to the same corpus, e.g., a corpus of legal texts consisting of a subcorpus of acts, a subcorpus of legal proceedings, a subcorpus of judgments and a subcorpus of pleas. Another disadvantage may be that such a process is more time-consuming than a simple collection of texts from the web, for example.

Regardless of the difficulties, a carefully conducted genre analysis undertaken prior to corpus compilation may significantly contribute to compiling a more representative and comparable corpus which could prove an exhaustive source for linguistic and contrastive research.

#### *5. Conclusion*

The paper tried to describe the advantages, disadvantages, and issues regarding the use of genre as a criterion for text selection in corpus compilation. It has been shown that corpora are sensitive to the category of text type and cannot be considered representative unless this feature is taken into consideration. Of course, representativeness is then restricted to that particular genre, but insights gained from such a corpus provide relevant results which may be compared with other genre-based corpora in the same or another language.

While in the SL, the genre is a result of prior consideration of the category that the text will belong to, the function it will have, and the situation in which it will be used, in translation,

the translator starts from the genre, and then decides upon its context and function which ultimately affects the choice of linguistic elements used. In that case, the context of the situation and the function of a text in SL may not correspond to the context and function in the TL. This places genre as a central notion on the continuum from the source text to target text.

The paper has provided an overview of issues that arise in corpus compilation and which have to be considered in order to compile as representative, balanced and comparable corpus as possible. A case study has also shown how some of these issues may be overcome. Therefore, creating genre-based corpora has implications for translation training and translation studies, providing valuable insights into the relation between the text, its function, and its context and contributing to the understanding of cognitive structuring of information.

### Acknowledgements

This research was supported by the University of Rijeka, Faculty of Maritime Studies – Institutional financing of scientific activities in 2021/2022 (Project title: Application of Corpus Linguistics Methods in Triangulated Linguistic Analysis/Primjena metoda korpusne lingvistike u triangulacijskoj jezičnoj analizi).

The authors declare no competing interests.

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## E-Conference Discussion

#1

**003: Evaluative methodology to develop higher skills**

Margarita Aravena, Diana Flores, David Ruete & Danilo Leal

**24 June 2021, 10:42 (GMT+01:00) - Presentation: Evaluative methodology to develop higher skills**

[Presentation - PDF](#)

#2

**009: Evolution of “memory studies”: between psychology and sociology**

Tatiana Pushkareva, Daria Agaltsova & Olga Derzhavina

**24 June 2021, 17:15 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#3

**012: Promoting the integration of a student with autism in the General School with Erasmus KA3 / e-twinning actions**

Maria Drossinou - Korea & Athina Avramidi

**24 June 2021, 17:15 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#4

**014: A case analysis of political discourse ambivalence: Between the truth and falsity**

Lyubov Gurevich

**24 June 2021, 17:15 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#5

**016: Social aspects of the intra-EU mobility**

Krasimir Koev & Ana Popova

**24 June 2021, 17:15 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#6

**001: Professional vocabulary awareness within PR specialist's personality development**

Polina Sergienko, Alla Minyar-Beloroucheva, Olga Vishnyakova & Elizaveta Vishnyakova

**24 June 2021, 17:45 (GMT+01:00) - Description**

Dear participants of the conference! We have devoted our article to an unexpected subject matter. We tried to analyze the language personality within the public relations specialists. Traditionally press releases in PR discourse are anonymous, however we tried to identify a so-called collective language personality, that is to distinguish the features, common for this PR discourse genre. We come to the conclusion that this issue lies within the domain of cognitive linguistics. No doubt, that PR undergraduates should be informed about it during their learning English for Special Purposes (ESP).

#7

**003: Evaluative methodology to develop higher skills**

Margarita Aravena, Diana Flores, David Ruete & Danilo Leal

**24 June 2021, 19:09 (GMT+01:00) - Comment made by Polina Sergienko, Alla Minyar-Beloroucheva, Olga Vishnyakova & Elizaveta Vishnyakova (001)**

Dear Margarita Aravena, Diana Flores, David Ruete & Danilo Leal, thank you for your presentation, as the topic that you regard is of great importance. It also very complicated for analysis to see the peculiar features of evaluative methodology for development of higher cognitive skills. We agree that the problem of what is going to be taught is eternal. Your suggested solution is of high relevance, as you stress the importance of the teacher. It is only up to him/her to choose the correct didactic strategies to suit the needs of the competencies' development.

#8

**014: A case analysis of political discourse ambivalence: Between the truth and falsity**

Lyubov Gurevich

**24 June 2021, 19:09 (GMT+01:00) - Comment made by Polina Sergienko, Alla Minyar-Beloroucheva, Olga Vishnyakova & Elizaveta Vishnyakova (001)**

The issue raised by Lyubov Gurevich is of primary importance because it deals with the urgent topic of ambivalence between the truth and falsity. It is universally acknowledged that political leaders always pursue their own aims, which do not usually coincide with the needs of the people. That is why it is necessary for political leaders to persuade the masses and find the balance between the truth and falsity. The author uses interesting methods to prove the hypothesis.

#9

**004: A Multidisciplinary Indigenous research: Preliminary findings of a scoping review of Canadian scholarship (1997 to 2020)**

Jimena Marquez

**24 June 2021, 22:15 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#10

**014: A case analysis of political discourse ambivalence: Between the truth and falsity**

Lyubov Gurevich

**25 June 2021, 09:12 (GMT+01:00) - Comment made by Lubomira Dimitrova (019)**

I would ask how did you choose this topic for your report. The topic is very important and interesting.

#11

**010: Formation of the concept of beauty in the words with the Proto-Slavic root \*lěp-, based on the material of ancient Russian written records**

Tatiana Galochkina

**25 June 2021, 14:05 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#12

**001: Professional vocabulary awareness within PR specialist's personality development**

Polina Sergienko, Alla Minyar-Beloroucheva, Olga Vishnyakova & Elizaveta Vishnyakova

**25 June 2021, 19:00 (GMT+01:00) - Comment made by Tatiana Galochkina (010)**

This is an interesting study. The authors have discussed important issues for linguistics. In the current educational context and today's globalized world it's very important to study the undergraduates' linguistic personality and their professional orientation of the second language. Based on the findings of this article, university lecturers will make their work more efficient and effective.

#13

**014: A case analysis of political discourse ambivalence: Between the truth and falsity**

Lyubov Gurevich

**25 June 2021, 19:09 (GMT+01:00) - Response to the comment #8**

Thank you dear colleagues! The extreme situation of COVID-19 has uncovered the most vulnerable issues of our life and gave some politicians an opportunity to benefit from it. They tend to balance between the truth and falsity in order to comfort the audience on the one hand, on the other hand, they manage to achieve their personal goals. I have tried to analyse this phenomenon with the help of a new methodology of integrative approach.

#14

**010: Formation of the concept of beauty in the words with the Proto-Slavic root \*lěp-, based on the material of ancient Russian written records**

Tatiana Galochkina

**25 June 2021, 21:24 (GMT+01:00) - Comment made by Polina Sergienko, Alla Minyar-Beloroucheva, Olga Vishnyakova & Elizaveta Vishnyakova (001)**

The topic suggested by Tatiana Galochkina is urgent, as the present day of complexity needs beauty, which is brought in by the author with her analysis of the concept of beauty. The diachronical investigation of the concept permits to see its evolution in the course of time. The Slavic languages are the basis for the study of the concept in question which shows the linguistic interconnections within these languages. The author demonstrates that the shifts of languages are connected with the material culture transformation and the settlements on the Slavs in a certain territory. It should be also noted, that the detailed analysis is carried out on the basis of the Ancient Greek and the Old Russian languages.

#15

**006: New dimensions of the perception and experience of time in conditions of the global risk society**

Tatyana Vasileva Petkova

**25 June 2021, 22:11 (GMT+01:00) - Comment made by Tatiana Pushkareva (009)**

Thank you for an interesting article! There is a complete overview of the concepts and the author's original ideas are expressed. It would be interesting to know the author's opinion about the way the pandemic affected the perception of modern humans' time. We believe that in the situation of the pandemic, several vectors of changing the time perception are possible: a total return to the eschatological time perception, a narrowing of the horizon for planning the future to 2-3 months, an intensive settling in of the current moment and experiencing it as eternity.

#16

**019: The relation of “positive psychotherapy” and art in the process of therapy**

Lubomira Dimitrova

**26 June 2021, 18:05 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#17

**011: Targeted, individually structured special education and training intervention programs and pedagogical applications in museum**

Maria Drossinou - Korea

**26 June 2021, 22:47 (GMT+01:00) - Presentation**

[Presentation - PDF](#)

#18

**001: Professional vocabulary awareness within PR specialist's personality development**

Polina Sergienko, Alla Minyar-Beloroucheva, Olga Vishnyakova & Elizaveta Vishnyakova

**27 June 2021, 20:26 (GMT+01:00) - Comment made by Lyubov Gurevich (010)**

The topic of "Professional vocabulary awareness within PR specialist's personality development" is very urgent due to its modern approach in cognitive linguistics considering the linguistic personality as a core element of the analysis. I think it's impossible to achieve high competence in linguistics without studying of mentality and the ways how a person perceives the world and finds its reflection in language units.

#19

**003: Evaluative methodology to develop higher skills**

Margarita Aravena-Gaete, Diana Flores Noya, David Ruete & Danilo Leal

**28 June 2021, 10:13 (GMT+01:00) - Comment made by Athina Avramidi (012)**

Given that students are not in the classroom with the same intellectual background and skills and that this is not their own fault, the methodology proposed by this work makes the education of all students realistic. However, as correctly stated in the conclusions, the teaching conditions (teacher training, number of students, equipment, etc.) must be considered for both the formative assessment process and the appropriate feedback to be possible. Moreover, because a large part

of the responsibility for the implementation of this methodology lies with the teachers, the quality of their education must be considered in detail.

#20

**011: Targeted, individually structured special education and training intervention programs and pedagogical applications in museum**

Maria Drossinou - Korea

**28 June 2021, 10:13 (GMT+01:00) - Comment made by Athina Avramidi (012)**

Mrs Drosinou, (as a mother of a child with ASD) thank you very much for this project. The search for the conditions for the successful participation of children with SEN in museums confirms the effectiveness of the pedagogical tool TISIPfSEN, and in addition, raises awareness about the possibility of extending their participation in life. These children are usually excluded from museum education as impotent, even by their parents, who set other priorities and often cannot imagine the benefits of such an activity. At this point, the issue of informing and involving parents in the process can be discussed.

#21

**015: Theosophical duty as an alternative to the risk society**

Anna Kaltseva

**28 June 2021, 10:13 (GMT+01:00) - Comment made by Athina Avramidi (012)**

This issue seems to shed light on the dark side of modern life, proposing a solution that is not far from each of us and, finally, offers real hope for the future of all mankind. In addition, an issue such as achieving the moralization of each person is extremely complex as it can be considered almost utopian and any approach that seeks specific ways of moralizing the individual is beneficial to all. One question that can be asked is whether religion, not as a human construct with the raw material of egoism, but as an essential search for the meaning of existence, will be a valuable guide to high morality.

#22

**010: Formation of the concept of beauty in the words with the Proto-Slavic root \*lěp-, based on the material of ancient Russian written records**

Tatiana Galochkina

**28 June 2021, 16:47 (GMT+01:00) - Comment made by Panagiotis Krimpas (022)**

Dear Colleagues, your article is very innovative and insightful, for various reasons: First of all because you highlight the close interconnection between semantics (which is synchronic) with etymology (which is diachronic), thus contributing to a more global, evolutionary perception and study of Language. This is important because in some countries the sharp dichotomy between synchrony and diachrony does not allow for temporally deeper semantic (and other) analyses. However, in some cases it is difficult to describe the modern semantics of a word without recurring to its origins. Secondly, because you highlight the Slavic connection between the positive assessment of some object and the aesthetic pleasure of its observation. Thirdly, because you uncover the fact that the concept of beauty was transformed under the influence of Greek and Christian culture on the Slavic society. Emphasis on Greek-Slavic connections are important in order to re-connect Greece with Northern parts of Europe.

#23

**002: A few notes on the book “Call me by your name” by André Aciman**

Milan Mašát & Adéla Štěpánková

**28 June 2021, 16:58 (GMT+01:00) - Comment made by Jimena Marquez (004)**

Hello Milan Mašát & Adéla Štěpánková, I found your reflections and analysis of *Call me by your name* very insightful - I am wondering what this says about how we see homosexual relationships today even if the novel is set in the 1980s.

#24

**015: Theosophical duty as an alternative to the risk society**

Anna Kaltseva

**28 June 2021, 10:13 (GMT+01:00) - Answer by author to the comment made by Athina Avramidi (012) - #21**

Dear **Athina Avramidi**, thanks for your comment. I agree with everything you note! One possible answer to your question has the following directions: according to the theosophical doctrine set by Helena Blavatsky in *The Secret Doctrine* - a work that is still largely denied without being studied - all of us - the people, animals, nature, we are a visible manifestation of the Oneness. It is invisible to the human eye Essence, called the Absolute. It is the source of everything - of us, of society, of the universes. In Indian philosophy is called Brahman. All gods and religions are human fiction. There is only one source - the Absolute, and if it is more convenient for us, we can call it One God. Unity is embedded in our origin and existence. Awareness of a common origin is one of the ways to become more tolerant, more understanding of others, more integrated, to help each other more, to build a society of universal brotherhood, compassion, mutual respect, and compassion.

#25

**002: A few notes on the book “Call me by your name” by André Aciman**

Milan Mašát & Adéla Štěpánková

**28 June 2021, 18:20 (GMT+01:00) - Answer by author to the comment made by Jimena Marquez (004) - #23**

Dear Jimena Marquez, we believe that the homosexual relationship and the approach of adults to a homosexual (bisexual) son is largely presented idyllic in Aciman's publication. At present, in our opinion, open expressions of hatred towards the LGBT community are gaining momentum. For example, in the Czech Republic, attacks on persons who publicly declare their homosexual relationship or orientation are becoming more frequent. Milan Mašát

#26

**002: A few notes on the book “Call me by your name” by André Aciman**

Milan Mašát & Adéla Štěpánková

**28 June 2021, 22:07 (GMT+01:00) - Comment made by Jimena Marquez (004)**

Thank you Milan Mašát for your response, and for the clarification - yes, I agree that it is *idealized* in the novel, and the movie that came out of this novel amplified that message and gave the sense that homosexuality/bisexuality are now largely accepted in society but as you mention, think this is not the case in most parts of the world, even if some western countries are more critical now of heteronormativity.



#27

**010: Formation of the concept of beauty in the words with the Proto-Slavic root \*lěp-, based on the material of ancient Russian written records**

Tatiana Galochkina

**28 June 2021, 16:47 (GMT+01:00) - Answers**

Dear Panagiotis Krimpas. Thank you for your comment on 010. The study of word meanings using diachronic and synchronic approaches is very important for linguistics. As you note, in some cases it is difficult to describe and even understand the modern semantics of a word without its origin. I wanted a communion of cultures and values of Greece and Northern parts of Europe.

Dear Colleagues. Thank you for your comment on 010. Diachronic and synchronic approaches are very important for linguistic research. It was important to understand the role of the Greek language and culture in the modern semantic of words. The influence of Greek contributed to new meanings and semantic shifts in Old Russian.

#28

*COAS Editorial Office, Belgrade, SERBIA*

**28 June 2021, 24:00 (GMT+01:00): The end of the Conference**

Dear participants, the COAS e-Conference is officially finished. We are so grateful to you for the activities of posting presentations and comments in these 5 days, and we think that it contributes to the Conference to be more successful.

In the next days we will send you copy edited versions of your manuscripts, for your final approval for publishing. The Conference Proceedings will be published online in the next 10-15 days, with official ISBN and DOI for each article.

We announce now that we will organize the 8th International e-Conference on Studies in Humanities and Social Sciences (8IeCSHSS), on 24 December 2021, as our next online Conference.

Best regards from Belgrade.

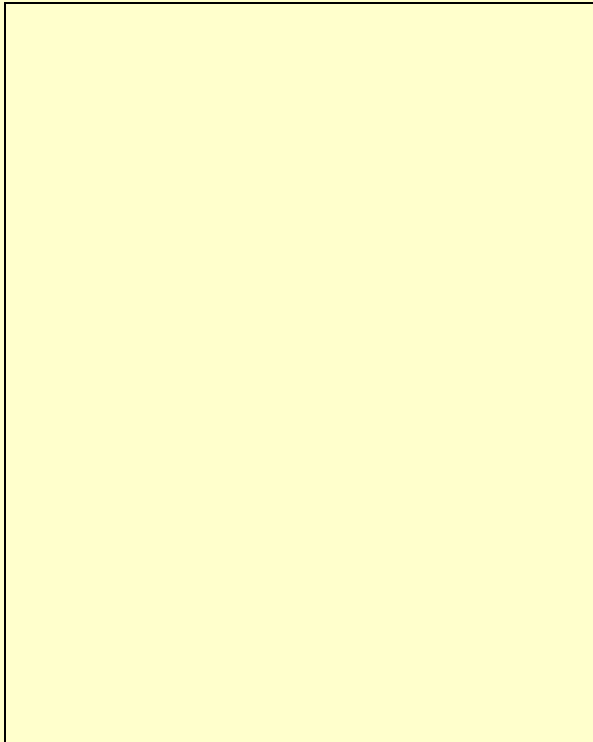




### Upcoming e-Conference

We are looking forward to the *8<sup>th</sup> International e-Conference on Studies in Humanities and Social Sciences (8IeCSHSS)* that will be held on 28 June 2022, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

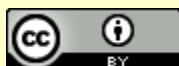
<https://www.centerprode.com/conferences/8IeCSHSS.html>



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